THE PERMISSIBILITY OF AMULETS AND RUQYA IN ISLAM

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The Permissibility of

Amulets and Ruqya in Islām

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Dedication

Dedicated to One of my teachers

Shaykh Munawwar bin Mehboob

al-Naqshbandi,Jaunpuri

[May Allah protect him]

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بسم الله الرحمن الرحيم

PREFACE

Praise be to Allāh that is due from all grateful believers, a fullness of praise for all His favours: A praise that is abundantly sincere and blessed. May the blessings of Allāh be upon our beloved Master Muhammed (sal Allāhu alayhi wa sallam), the chosen one, the Apostle of mercy and the seal of all Prophets (May peace and blessings of Allāh be upon all of them); and upon his descendants who are upright and pure; a blessings lasting to the day of judgment, like the blessings bestowed upon the Prophet Ibrahim (alayhis salām) and his descendants. May Allāh be pleased with all of the Prophetic companions. Ameen! Indeed Allāh is most worthy of praise and supreme glorification.

There are certain people in our time who declare things to be *harām* although those things are permissible in *shariah.* One such thing is the use of amulets. A few months back during a course of discussion with my well wisher, Mr Sirāj Seth I was shocked to know that some people have started calling the use of amulets as *harām* and *shirk.* I was astonished to hear this because I have read in the books of Jurisprudence about the permissibility of amulets. Apart from this, I have read in the books of *hadīth* and other works from scholars who have declared it permissible.

Allāh says in the Qur'ān:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ
الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ-(سورة النحل: آية 116

But say not - for any false thing that your tongues may put forth, - "This is lawful, and this is forbidden," so as to ascribe false things to Allāh. For those who ascribe false things to Allāh, will never prosper. [An-Nahl: 116]

This verse talks about the polytheists who declared things to be *halāl* (permitted) or *harām* (forbidden) based on their whims and desire. Allāh forbids making things permitted or forbidden based on whims and desires.

Unfortunately those who declare use of amulets to be *harām* are the people from a small sect who take pride in declaring Muslims as Deviant, Innovators, Pagans and Apostates. This book is an attempt to present a true picture regarding the permissibility of the use of amulets. As much as possible all the references are provided in detail including the year of death of various scholars to show as to how early these scholars were.

I would like to express my thanks to my parents who have always blessed and encouraged me to do good things in life. It was a great help from my father who helped me in understanding various issues related with the topic and provided his invaluable suggestions. I would also like to thanks Shaykh Muhammed Khalil Ranā Saeedi who has always been helpful in my research. My thanks are also due for Janāb Zubair Qādri for his cooperation and constant reminder to complete this book in time.

I would like to express my thanks to Allāma Yāseen Akhtar Misbāhi, Mawlānā Abdul Mobīn Nomāni and Mufti Ashraf Razā Qādrī for their *duā,* interest and encouragement to my small effort.

I pray to Allāh to accept my effort and make this book as a means to remove the confusion which is being spread. Ameen!

Mohammed Fazlullah Sābri Chishti
Friday, 3rd Shawwāl 1432 Hijri
2nd September 2011

INTRODUCTION

Allāh says in the Qur'ān

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

(سورة بنى الإسراء: آية 82

And We send in the Qur'ān that which is healing and a mercy to the believers and it adds loss only to the unjust.

[Surah Bani Israel, Verse 82]

Imam Al-Qurtubī al Maliki[d.671A.H/1273C.E] writes under this verse:

قال: وننزل ما فيه شفاء من القرآن. وفى الخبر. من لم يَسْتَشْفِ بالقرآن فلا شفاه الله

It has been said that he who does not seek cure through the Qur'ān, Allāh does not cure him.

اختلف العلماء فى كونه شفاء على قولين: أحدهما. أنه شفاء للقلوب بزوال الجهل عنها وإزالة الرّيب، ولكشف غطاء القلب من مرض الجهل لفهم المعجزات والأمور الدالة على الله تعالى. الثانى. شفاء من الأمراض الظاهرة بالرُّقى والتعوّذ ونحو(تفسير الجامع لاحكام القرآن: القرطبى: سورة بنى الإسراء: آية 82

The scholars interpret that verse in two ways however: the first is that cure is for the hearts, by the removal of ignorance and doubt which hinder the understanding of miracles and matters pointing to Allāh Almighty; the second, that cure is for outward diseases, through the use of healing verses *(ruqya)* and

seeking refuge and the like.

[Al-Jami li-Ahkām al-Qur'ān,under Sura Bani Israel, Verse 82]

Imam al-Baydāwi al Shafi'i[d.685A.H/1286 CE.] writes under this verse:

وقيل إنه للتبعيض والمعنى أن منه ما يشفى من المرض كالفاتحة وآيات الشفاء

تفسير انوار التنزيل واسرار التأويل: البيضاوى: : سورة بنى الإسراء: آية 82

It is said that it refers to what cures from physical diseases, such as the[Sura] Fātiha and Verses of Healing *(ayāt al-shifaa')*.

[Anwār Al-tanzil Wa-asrār Al-tāwil, under Surah Bani Israel, Verse 82]

Imam Al-Qurtubī al Maliki[d.671A.H/1273C.E] writes:

وعلى إباحة التداوى والاسترقاء جمهور العلماء-(تفسير الجامع لاحكام القرآن: القرطبى: سورة النحل: آية 69

The scholars are unanimous on the permissibility of using medicine as well as Qur'ānic verses.

[Al-Jāmi li-Ahkām al-Qur'ān,under Sura Al-Nahl, Verse 69]

Imam Ibn Abi Hātim narrates:

ذكره أبو زرعة ثنا الحسن بن عطية ثنا اسرائيل عن أبي اسحاق عن أبي خوص عن عبد الله انه قال فى القران شفاءان القران والعسل فالقران شفاء لما فى الصدور والعسل شفاء من كل داء

إبن أبي حاتم، رقم الحديث، 10418 المكتبة العصرية صيدا-لبنان) (تفسير إبن أبي حاتم)

Narrated Abdullāh (bin Mas'ud) that Qur'ān is a remedy for all illness of the Heart and Honey is a remedy for every illness. [Tafsīr Ibn Abi Hātim, Hadīth 10418, Al Maktabā Al Asriyya, Lebanon.]

Imam al-Bayhaqi narrates:

) حديث مرفوع) أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدَانَ، أنا أَحْمَدُ بْنُ عُبَيْدٍ، ثنا عَبَّاسُ بْنُ الْفَضْلِ الأَسْفَاطِيُّ، ثنا عُقْبَةُ بْنُ مُكْرَمٍ الْكُوفِيُّ، ثنا إِبْرَاهِيمُ بْنُ ظَبْيَةَ، عَنِ الْحَجَّاجِ، وَمُحَمَّدِ بْنِ رَاشِدٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ: أَنَّ رَجُلا، شَكَى إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعَ حَلْقِهِ، قَالَ: "عَلَيْكَ بِقِرَاءَةِ الْقُرْآنِ"

(شعب الإيمان، البيهقي، رقم الحديث، 2580 دار الكتب العلمية - بيروت ١٤١٠هـ، ١٩٩٠م)

Wathila bin al-Asqa' narrated that a man complained to the prophet (Allāh bless him and give him peace) that he has pain in his throat. The prophet (Allāh bless him and give him peace) told him: Recite Qur'ān.

[Shu'bul Imān, Hadīth 2580, Dār al-Kutub al-`Ilmiyah, Beirut, 1410/1990]

Ali narrated that Prophet (Allāh bless him and give him peace) said that the Qur'ān is the best medicine.

[Sunan Ibn Mājah: Chapter on Medicine]

Imam al-Bayhaqi narrates:

أخبرنا أبو عبد الله الحافظ و محمد بن موسى قالا: ثنا أبو العباس الأصم ثنا هارون بن سليمان ثنا عبد الرحمن بن مهدى عن عبد الله بن المبارك عن عيسى بن عمر عن طلحة بن مصرف قال كان يقال أن المريض إذا قرء عنده القرآن وجد له خفة فدخلت على خيثمة و هو مريض فقلت إنى أراك اليوم صالحا قال: أنه قرء عندى القرآن(شعب الإيمان، البيهقي، رقم الحديث، 2579 دار الكتب العلمية - بيروت ١٤١٠هـ، ١٩٩٠م)

Talhā bin Musraf has narrated that when the Qur'ān is recited near a patient, the patient feels comfortable. When Khaithamā was sick I went to meet him. I said: "You look healthy today". He replied "Today the Qur'ān has been recited near me".

[Shu'bul Imān, Hadīth 2579, Dār al-Kutub al-`Ilmiyah, Beirut, 1410/1990]

Allāh says that He has has given *shifā* (healing) and *rahmā* (mercy) in the Qur'ān.This is a clear verse which proves the permissibility of using Qur'ānic verses for curing outward (physical) disease as well as inner diseases like pride, envy etc.

In the coming pages we will discuss the various methods in which verses from Qur'ān can be used for healing. We will also see the permissibility of using *du'ās* [supplication/ invocation] from the *hadīth* and also other permissible methods.

I have tried my best to quote the classical scholars of Islam who were the authority on various branches of Islamic knowledge like like Arabic language, history, *hadīth, tafsīr* and *fiqh*. As far as possible I have provided the dates of these scholars to show how close they were to time of the prophet [Allāh bless him and give him peace].

RUQYA

What is *Ruqya*

The Arabic word ruqya means the Prophetic (Allāh bless him and give him peace) healing method of treatment which includes the recitation of the verses from Qur'ān or *Sunnā* or other approved words either by the patient or the practitioner. It often includes blowing on water and giving the patient to drink or on the affected part of the body.

In English *ruqya* is interchangeably translated as: spell, charm, incantation

Prophet [Allāh bless him and give him peace] taught and practiced *ruqya*

Hadīth from Sahih Bukhāri, Kitab al-Tibb [The book of Medicine]

(1) Narrated 'Aisha: During the Prophet's fatal illness, he used to recite the Mu'auwidhat (Sura An-Nas and SuraAl-Falaq) and then blow his breath over his body. When his illness was aggravated, I used to recite those two *Suras* and blow my breath over him and make him rub his body with his own hand for its blessings." (Ma'mar asked Az-Zuhri: How did the Prophet use to blow? Az-Zuhri said: He used to blow on his hands and then passed them over his face.)

Volume 7, Book 71, Number 631

(2) Narrated 'Aisha: The Prophet ordered me or somebody else

to do *ruqya* (if there was danger) from an evil eye.

Volume 7, Book 71, Number 634:

(3) Narrated Um Salama: that the Prophet saw in her house a girl whose face had a black spot. He said. "She is under the effect of an evil eye; so treat her with a *ruqya."*

Volume 7, Book 71, Number 635

(4) Narrated Al-Aswad: I asked 'Aisha about treating poisonous stings (a snake-bite or a scorpion sting) with a *ruqya*. She said, *"The* Prophet allowed the treatment of poisonous sting with *ruqya.*

Volume 7, Book 71, Number 637

(5) Narrated 'Abdul 'Aziz: Thabit and I went to Anas bin Malik. Thabit said, "O Abu Hamza! I am sick." On that Anas said, "Shall I treat you with the *ruqya* of Allāh's Apostle?" Thabit said, "Yes," Anas recited, "O Allāh! The Lord of the people, the Remover of trouble! (Please) cure (Heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment."

Volume 7, Book 71, Number 638

(6)Narrated 'Aisha: The Prophet used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Allāh, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."

Volume 7, Book 71, Number 639

(7) Narrated 'Aisha: Allāh's Apostle used to treat with a *ruqya* saying, "O the Lord of the people! Remove the trouble The

cure is in Your Hands, and there is none except You who can remove it (the disease). "

Volume 7, Book 71, Number 640

(8) Narrated 'Aisha: The Prophet used to say to the patient, "In the Name of Allāh The earth of our land and the saliva of some of us cure our patient."

Volume 7, Book 71, Number 641

The Prophet used to seek protection for al-Hasan and al-Husayn [May Allāh be pleased with both of them]

(9)Imām Bukhāri narrates:

حدثنا عثمان بن أبي شيبة حدثنا جرير عن منصور عن المنهال عن سعيد بن جبير عن ابن عباس رضى الله عنهما قال كان النبى صلى الله عليه وسلم يعوذ الحسن والحسين ويقول إن أباكما كان يعوذ بها إسماعيل وإسحاق أعوذ بكلمات الله التامة من كل شيطان وهامة ومن كل عين لامة۔

(صحيح البخارى: كتاب أحاديث الأنبياء: باب قول الله تعالى واتخذ الله إبراهيم خليلا)

Narrated Ibn 'Abbas the Prophet used to seek protection (yu`awwidhu) for al-Hasan and al-Husayn and say: "Your father [i.e. ancestor] used to seek protection with these words for Ismā`il and Ishāq: I seek refuge in Allāh's perfect words from every devil and every venomous animal, and from every evil eye."

[Sahih al-Bukhāri, English edition Chapter: 'Prophets', hadīth 590]

(10)Anas reported that Allāh's Messenger (Allāh bless him and give him peace) granted him sanction to use *ruqya* (incantation/spell) (as a cure) for the, influence of an evil eye, the sting of the scorpion and small pustules.

[Sahih Muslim; The Book on Salutations and Greetings; English: Book 026, Number 5449]

11.Narrated Ash-Shifa', daughter of Abdullah: The Apostle of Allāh (Allāh bless him and give him peace) entered when I was with Hafsah, and he said to me: Why do you not teach this one the *ruqya* (spell) for skin eruptions as you taught her writing.

[Sunan Abū Dawūd; The Book of Medicine (Tibb): English: Book 28, Number 3878]

Hadīth of Scorpion bite

Narrated Ibn 'Abbās: Some of the companions of the Prophet passed by some people staying at a place where there was water and one of those people had been stung by a scorpion. A man from those staying near the water, came and said to the companions of the Prophet, "Is there anyone among you who can do *ruqya* as near the water there is a person who has been stung by a scorpion." So one of the Prophet's companions went to him and recited *Surā-al-Fatihā* for a sheep as his fees. The patient got cured and the man brought the sheep to his companions who disliked that and said, "You have taken wages for reciting Allāh's Book." When they arrived at Medinā, they said, ' O Allāh's Apostle! (This person) has taken wages for reciting Allāh's Book" On that Allāh's Apostle said, "You are most entitled to take wages for doing a *ruqya* with Allāh's Book. [Sahih Bukhāri, Kitāb al-Tibb (The book of Medicine) Volume 7, Book 71, Number 633]

It is clear from this hadīth that:

(1)The companion knew and believed that Qur'ān has healing

for all kind of disease.

(2) *Surā al-Fatihā* or any other verse from Qur'ān can be used for the purpose of healing.

(3) It is permissible to take wages for doing a *ruqya* with Allāh's Book.

Hadīth about ruqya being used during the time of Jahiliyyah

(1) Jabir reported Allāh's Messenger (Allāh bless him and give him peace) prohibited *ruqya* (incantation). Then the people of Amr b. Hazm came to Allāh's Messenger (Allāh bless him and give him peace) and said: We know a *ruqya* (incantation) which we use for curing the sting of the scorpion but you have prohibited it. They recited (the words of incantation) before him, whereupon he said: I do not see any harm (in it), so he who amongst you is competent to do good to his brother should do that.[Sahih Muslim: The Book on Salutations and Greetings, English: Book 026, Number 5456]

(2)Auf b. Malik Ashja'i reported: We practiced ruqya (incantation) in the pre-Islamic days and we said: Allāh's Messenger, what is your opinion about it? He said: Let me know your *ruqya* (incantation) and said: There is no harm in the *ruqya* (incantation) which does not smack of polytheism. [Sahih Muslim: The Book on Salutations and Greetings, English: Book 026, Number 5457]

From this hadīth we see:

(1) The Prophet (Allāh bless him and give him peace) permitted all *ruqya* as long as it does not have any *shirk* (polytheism) or kufr (disbelief) in it.

(2) The *ruqya* was from the time of *Jahiliyyah* (Pre Islamic time). Hence it cannot have any names of Allāh or Qur'ānic verses.

(3) This proves that *ruqya* containing words apart from names of Allāh and Qur'ān is also allowed as long as the reciter understands the meaning of it and it does not contain *shirk* or *kufr*.

View of Imām Mālik

Yahyā related to me from Mālik from Yahyā ibn Said from Sulaymān ibn Yāsar that Urwā ibn az-Zubayr told him that the Messenger of Allāh, may Allāh bless him and grant him peace, entered the house of Umm Salamā, the wife of the Prophet, may Allāh bless him and grant him peace. There was a child weeping in the house, and they told him that it was from the evil eye. Urwā said, "The Messenger of Allāh, may Allāh bless him and grant him peace, said, 'Why do you not find someone to make an incantation (charm/spell/recitation) to protect it from the evil eye?' "

[Muwattā, Chapter: The Evil Eye, Hadīth 1681]

Imām al-Shafi'i allowed Ruqya

Imām ibn Hajar al-'Asqalāni al-Shafi'i [d.852 A.H/1448 C.E] writes:

قال للربيع سألت الشافعی عن الرقیة فقال لا بأس أن یرقی بکتاب الله وما یعرف من ذکر الله-(فتح الباری شرح صحیح البخاری: الحافظ ابن حجر: ج 10ص : 197دار الفکر: بیروت)

Rabi' [one of the students of Imām al-Shafi'i] asked (Imām) al-Shafi'i about *Ruqyas*, and he answered, 'There is no problem in using *Ruqyas* containing words from the Book of Allāh or other known formulas of *dhikr*.

[Fath al-Bāri, 10/197, Dar al-Fikr, Beirut]

As per Imām Shaf'i the *ruqya* can contain words other than the Book of Allāh.

Imām Ibn Hajar al –'Asqalāni's view on Ruqya

Imām Ibn Hajar al –'Asqalāni writes under the Sharh of hadīth of scorpion

Imām Ibn Hajar al-'Asqalāni writes:

وفی الحدیث جواز الرقیة بکتاب الله، ویلتحق به ما کان بالذکر والدعاء المأثور، وکذا غیر المأثور مما لا یخالف ما فی المأثور، وأما الرقی بما سوی ذلك فلیس فی الحدیث ما یثبته ولا ما ینفیه-(فتح الباری شرح صحیح البخاری: الحافظ ابن حجر: ج4ص: 457دار الفکر: بیروت)

And from this *hadīth* we see the permissibility of *Ruqyas* using the Book of Allāh, and this extends to the permissibility of *Ruqyas* with other transmitted words of *dhikr* and *du'ā* from the Prophet (Allāh bless him and give him peace), and also with words of *dhikr* not transmitted from the Prophet (Allāh bless him and give him peace) as long as they do not contradict or conflict with those transmitted words of *dhikr*

[Fath al-Bāri, 4/457, Dar al-Fikr, Beirut]

Please note that Imām Ibn Hajar agrees to the use of *ruqya* with words of *dhikr* not transmitted from the Prophet (Allāh bless him and give him peace) as long as they do not contradict or conflict with those transmitted words of *dhikr*.

Shaykh Ibn Taymiyyah[d.728 A.H/1328 A.H] on ruqya
Shaykh Ibn Taymiyyah writes:

وفیما ییسره لهم من نوع حرکة وعمل أو دعوة مستجابة أو رقیة نافعة أو قوة للقلب وحسن التوکل إلی غیر ذلك من الأسباب الکثیرة غیر الدواء-
(مجموع فتاوی ابن تیمیة: ج21ص :563دار الوفاء: مصر 1426ھ 2005م)

Similarly [Allāh cures them] on account of what He facilitates for them of a physical movement or a [performed] action, or an answered supplication, or a beneficial *ruqya,* or a strength of the heart, or complete reliance [upon Allāh] and other than that from the many ways besides medicinal treatment.
[Majmua' Al-Fatāwa, 21/563, Dār al-Wafā', Egypt. 1426 A.H/ 2005 C.E]

This shows that Shaykh Ibn *Taymiyyahalso* accepted the benefits of *ruqya* and he considered it as of one of the means which Allāh has made through which people are cured.

Ruqya apart from Qur'ān and Hadīth

Imām Ibn Hajar al-'Asqalāni writes:

أجمع العلماء علی جواز الرقی عند اجتماع ثلاثة شروط أن یکون بکلام الله تعالی أو بأسمائه وصفاته وباللسان العربي أو بما یعرف معناه من غیره وأن یعتقد أن الرقیة لا تؤثر بذاتها بل بذات الله تعالی.

(فتح الباری شرح صحیح البخاری: ج10ص :195دار الفکر, بیروت)

The scholars are agreed it is permissible use *Ruqya* when three

conditions are met, that is, they have the words of Allāh or His names and attributes and it is in Arabic language or what is known from other means and believed that the spell does not affect itself but the affect is from Allāh.

[Fath al Bāri, 10/195, Dar al-Fikr, Beirut]

Imām Ibn Hajar agrees to the *ruqya* which is not from Qur'ān and hadīth provided it does not contain *shirk* or *kufr* and with the belief that the affect is from Allāh.We have already seen in the *hadīth* of Sahih Muslim that Prophet (Allāh bless him and give him peace) allowed *ruqya* from the pre Islamic time, which obviously cannot have words of Qur'ān or *hadīth*.

Ruqya in non-Arabic language

There are certain *ruqyas* used which are in languages other than Arabic, such as Siryani, Persian and Urdu.

حدثنا محمد بن أحمد البراء ثنا المعافى بن سليمان حدثني موسى بن أعين عن زيد بن بكر بن خنيس عن إسماعيل بن مسلم عن أبي معشر عن إبراهيم عن علقمة عن عبد الله قال ذكر عند النبي صلى الله عليه وسلم رقية من الحمة فقال: اعرضوها على فعرضوها عليه: بسم الله شجة قرنية ملحة بحر فقطا فقال: هذه مواثيق أخذها سليمان بن داود عليه السلام على الهوام ولا أرى بها بأسا

(المعجم الكبير: الطبراني: ج 10ص: 111مكتبة ابن تيمية: القاهرة،المعجم الأوسط: الطبراني: ج 5ص: : 266دار الحرمين: القاهرة : 1415هـ 1995م،عمل اليوم والليلة: ابن السني: رقم الحديث:573مكتبة دار البيان-دمشق 1407هـ 1987م)

A *ruqya* for snake bites and fever was brought to the Prophet (Allāh bless him and give him peace), which is: *Shajja Qaran-iyya Malhat Bahr Qaft.* The Prophet (Allāh bless him and give him peace) was asked about it and he replied, "These are the

words that Sulaymān ('alayhi salam), the son of Dawūd ('alayhi salam), used, in which I see no harm," and he permitted its use, even though he didn't explain its meaning.

Reference:

(1)Al-Tabarāni, Al-Mu'jam al-Kabīr, 10/111, Maktabā Ibn Taymiyyā, Cairo

(2)Al-Tabarāni, Al-Mu'jam Al-Awsat, 5/266, Dar Al Haramain, Cairo.ed.1415A.H/1995C.E

(3)Ibn al-Sunni, 'Amal al-Yawm wa al-Layla, Hadīth 573, Maktabah Dār al-Bayān, Damascus.1407 A.H/1987 C.E

This hadīth is *da'if* (weak) due to the presence of Zayd bin Bakr and Ism'aīl bin Muslim in the chain of narration.

Inspite of this weakness, Qādi Shawkānī [d.1250A.H/1834 CE] after quoting this *hadīth* writes:

دليل على أنها تجوز الرقية بالألفاظ التي لا يعرف معناها إذا حصل التجريب بنفعها وتأثيرها لكن لا بد أن يعرف الراقي أنها ليست من السحر الذي لا يجوز استعماله فإن النبي صلى الله عليه وسلم قد أخبرنا أنها مواثيق كما في الحديث الأول-(تحفة الذاكرين: الشوكاني: ص :318دار القلم-بيروت 1404هـ 1984م)

From this we get the evidence that *ruqya* containing non Arabic words can also be used if the effect and benefit is proved from experience.But it should not contain words of magic , in which case it is not permissible to use , as the Prophet(Allāh bless him and give him peace) told in the first *hadīth*.

[Tufhat al-Dhākireen, P.318, Dār al-Kalam, Beirut. 1404A. H/1984 C.E]

This is the personal opinion of Qādi Shawkānī. However the consensus of the scholars is upon the ruling that if the words of *ruqya* are not understood by the reciter then it should not be recited.

There is another *hadīth* mentioned by Ibn al-Sunni, with another chain of narration. That is also *da'if* (weak) due to the presence of Ishāq bin Raf'i and Sa'ad bin Mu'adh al-Ansāri.

[Ibn al-Sunni, 'Amal al-Yawm wa al-Layla, Hadīth 575, Maktabā Dār al-Bayān, Damascuc.1407 A.H/1987 C.E]

However there is another *hadīth* which is *hasan* in strength.

Imām Al-Tabarāni [d.360A.H/971C.E] writes:

حدثنا مطلب بن شعيب نا عبد الله بن صالح نا الليث عن الحسن بن أبي الحسن البصري عن زيد بن عبد الله قال عرضنا على رسول الله صلى الله عليه وسلم رقية من الحمة فأذن لنا بها وقال إنما هي مواثيق والرقية بسم الله شجة قرنية ملحة بحر قفطا لا يروى هذا الحديث عن زيد بن عبد الله إلا بهذا الإسناد تفرد به الليث

(المعجم الأوسط: الطبراني: ج 8ص: 297 دار الحرمين: القاهرة: 1415ھ 1995م، رواه الطبراني في الأوسط وإسناده حسن، مجمع الزوائد: الهيثمي: ج 5ص: 192 دار الفكر، بيروت 1414ھ 1994م)

Al-Mu'jam Al-Awsat, 8/297, Dār Al Haramain, Cairo.ed. 1415 A.H/1995C.E.This is a hasan chain.

Ibn Hajar al-Haytami, Majma' az Zawāid, 5/192, Dār al-Fikr, Beirut .1414 A.H/1994 C.E

Qadī Shawkāni has also mentioned this hadīth.

[Tufhat al-Dhākireen, P.317, Dār al-Kalam, Beirut. 1404A.H/ 1984 C.E]

We have already mentioned a hadīth from Sahih Muslim in which Prophet (Allāh bless him and give him peace) approved of a *ruqya* from pre Islamic time by telling that "there is no harm in the *ruqya* (incantation) which does not smack of polytheism."

From the above mentioned *hadīth* (*hasan* grading) and discussion it is clear that *ruqya* is allowed even in non Arabic language if it is recited by a Muslim and understood by the reciter.

It is also clear that no *ruqya* is allowed in Arabic or any other languages if it contains words of magic or *shirk* (polytheism) or *kufr* (disbelief).

From this we get the permissbility of reciting *du'a* like *Du'a e Haidari* which is in Arabic and is recited by the *mashaykh* and Scholars associated with Chishti-Sabri sufi order.

Imām Ibn Hajar al-Haytami al-Makki al-Shafi'i [d.974 A.H/ 1566 C.E] writes:

ومذهبنا في ذلك أن كل عزيمة مقروءة أو مكتوبة إنْ كان فيها اسم لا يعرف معناه فهي محرمة الكتابة والقراءة سواء في ذلك المصروع وغيره ، وإنْ كانت العزيمة أو الرقيا مشتملة على أسماء الله تعالى وآياته والإقسام به وبأنبيائه وملائكته جازت قراءتها على المصروع وغيره۔

(الفتاوى الحديثية: ابن حجر الهيتمي: ص: 87 دار الفكر، بيروت)

Our madhhab (Shafi'i) in this matter is that all written or

spoken *[Ruqyas]* – which contain names whose meanings are unknown – are forbidden to inscribe or recite, whereas if they contain the Names of Allāh, His revealed verses, or adjuration *(iqsām)* by His Prophets or Angels, then they are permissible to use (in written and spoken form).

[Al-Fatāwa al-Hadīthiyyah, p.87, Dār al-Fikr, Beirut]

Hence if the *ruqya* is recited in non- Arabic language and it's meaning is known then there is no harm in using it.

Imām Ibn Hajar al-Haytami al-Makki al-Shafi`i [d.974 A.H/ 1566 C.E] write:

ومن صرح بتحريم الرقيا بالاسم الأعجمى الذى لا يعرف معناه ابن رشد المالكى، والعز بن عبد السلام الشافعي ، وجماعة من أئمتنا وغيرهم ، وقيل وعن ابن المسيب ما يقتضى الجواز

(الفتاوى الحديثية : ابن حجر الهيتمى : ص :88دار الفكر ,بيروت)

Among those who stated that *Ruqyas* with non-Arabic words whose meanings are not known are prohibited to use include Ibn Rushd al-Māliki, 'Izz ibn Abdus-Salām al-Shafi'i, and a group of other Imāms, while it was said that (the Tabi'i) Sa'id ibn al-Musayyib permitted their use.

[Al-Fatāwa al-Hadīthiyyah, p.88, Dar al-Fikr, Beirut]

In other words, if the meanings of those non-Arabic phrases are understood, and it is confirmed that there is no *kufr* (disbelief) or *shirk* (polytheism) in them, their use is permissible.

Imām Ibn Hajar al-Haytami al-Makki al-Shafi`i [d.974 A.H/ 1566 C.E] writes:

الذى أفتى به العز بن عبد السلام كما ذكرته عنه فى (شرح العباب) : أن كتب الحروف المجهولة للأمراض لا يجوز الاسترقاء بها ، ولا الرقى بها لأنه (صلى الله عليه وسلم) لما سئل عن الرقى قال : (اعرضوا علىّ رقاكم فعرضوها فقال : لا بأس) وإنما لم يأمر بذلك لأن من الرقى ما يكون كفراً وإذا حرم كتبها حرم التوسل بها نعم إن وجدناها فى كتاب من يوثق به علماً وديناً فإن أمر بكتابتها أو قراءتها احتمل القول بالجواز حينئذٍ لأن أمره بذلك الظاهر أنه لم يصدر منه إلا بعد إحاطته واطلاعه على معناها وأنه لا محذور فى ذلك ، وإن ذكرها على سبيل الحكاية عن الغير الذى ليس هو كذلك ، أو ذكرها ولم يأمر بقراءتها ولا تعرض لمعناها فالذى يتجه بقاء التحريم بحاله ، ومجرد ذكر إمام لها لا يقتضى أنه عرف معناها فكثيراً من أحوال أرباب هذه التصانيف يذكرون ما وجدوه من غير فحص عن معناه ولا تجربة لمبناه ، وإنما يذكرونه على جهة أن مستعمله ربما انتفع به-

(الفتاوى الحديثية : ابن حجر الهيتمى : ص :34دار الفكر ,بيروت)

Al-'Izz ibn Abdus-Salām stated that inscribing phrases of unknown meaning for purposes of healing (and other uses) is impermissible. However, if we find such *Ruqya* in the books of those whom we can trust in their knowledge and din, and if they specifically advise their use (written or spoken), then this indicates the permissibility of their use, for he would not have advised their use until after understanding their meanings and implications, and verifying that they contained no *kufr* (disbelief). On the other hand, if they simply mention it without recommending their use, then employing them remains prohibited, for in the majority of those cases, the authors simply record whatever they come across without examining their contents and meanings, only on the basis that someone benefited from that specific *Ruqya.*

[Al-Fatāwa al-Hadīthiyyah, p.34, Dār al-Fikr, Beirut]

Ruqya containing the names of Prophets and Angels

Muhammed Ibn 'Allān as-Siddiqi Al-Shafi'i[d.1057A.H/ 1647A.D] writes:

وقال القرطبی. أن المقصود اجتناب رقى خارج عن القسمين كالرقيا بأسماء الملائكة والأنبياء والصالحين كما يفعله كثير ممن يتعاطى الرقيا. فهذا ليس من قسم المحظور الذى يعم اجتنابه-(دليل الفالحين لطرق رياض الصالحين: محمد بن علان الصديقى الشافعى: ج2ص : 10دار الكتب العلمية بيروت)

Imām al-Qurtubī al-Maliki said that ruqyas using the names of Angels and Prophets and other righteous servants are permissible to use but better to avoid.

[Dalil al-Falihin Sharh Riyād as-Sālihin, 2/10, Dār al-Kutub al-`Ilmiyah. Beirut]

Imām Ahmad Dardīr al Maliki [d. 1201 A.H/1787 A.D] writes:

ويجوز الرقى) جمع رقية وتكون (بأسماء الله) وبأسماء النبى صلى الله عليه وسلم والصالحين

(و) تجوز (التميمة) أى الورقة المشمولة (بشيء من ذلك) المذكور من أسمائه تعالى والقرآن لمريض وصحيح وحائض ونفساء وبهيمة بعد جعلها فيما يقيها، ولا يرقى بالأسماء التى لم يعرف معناها قال مالك ما يدريك لعلها كفر-

ويقول الشيخ الصاوى فى حاشيته على الشرح الصغير:
[ولا يرقى بالأسماء التى لم يعرف معناها] أى ما لم تكن مروية عن ثقة كالمأخوذة من كلام أبي الحسن الشاذلى كدائرته والأسماء التى فى أحزاب السيد الدسوقى والجلجلوتية(الشرح الصغير للدردير ومعه حاشية الصاوى: ج 4ص :768دار المعارف القاهرة، 1406هـ 1986م)

It is permissible to use *ruqyas* containing the Names of Allāh

and the Names of the Prophet (Allāh bless them all and give them peace) and the righteous, and the Qur'ān...and it is permissible to use amulets *(tamima)* upon which these Names and Words are inscribed, whether the person is ill or healthy, or during menstruation or lochia, or to hang them upon an animal after placing them in a protective covering. One must not use words in the *ruqya* whose meanings are unknown, for Mālik said they might be words of *kufr* (disbelief)

Imām Ahmad as-Sāwī [d.1241 A.H/1825 C.E] commented:

Meaning, it is forbidden to use those words unless they were transmitted from a trustworthy knowledgeable source, such as the words found in the *Da'irah* of Abu'l Hasan al-Shadhuli, and in the Ahzāb of Sayyid Ibrahim Dasuqi.

[al Sharh al-Saghir by Imām al-Dardīr along with the hāshiyya by Imām Sāwī,4/768, Dar Al-Mā'arif, Cairo.1406 A.H/1986 C.E]

Ijmā* (Consensus) on *ruqyu

Imām ibn Hajar al-'Asqalālni al-Shafi'i [d.852 A.H/1448 C.E] writes:

وقد أجمع العلماء على جواز الرقى عند اجتماع ثلاثة شروط أن يكون بكلام الله تعالى أو بأسمائه وصفاته وباللسان العربى أو بما يعرف معناه من غيره وأن يعتقد أن الرقية لا تؤثر بذاتها بل بذات الله تعالى

(فتح البارى شرح صحيح البخارى: ج10ص :195دار الفكر، بيروت)

And it is the *Ijmā* (Consensus) of the scholars on the permissiblility of the usage of *ruqya* provided three conditions

are met: 1) it must be from the blessed Words of Allāh, or from His Names and Attributes, 2) it must be in Arabic, or from words whose meanings are understood [if in another language], 3) it must not be believed that the *ruqya* in itself causes the healing or protection but that it is by the Power of Allāh that the *ruqya* is a source of benefit.

[Fath al Bāri, 10/195, Dār al-Fikr, Beirut]

Please note as per Imām Ibn Hajar al-'Asqalālni *ruqya* can be in a language other than Arabic if the help is sought from Allāh and the meaning of the words is understood.

Use of *Ruqya* upon water

'A'isha reported that when any person fell ill with a disease or he had any ailment or he had any injury, the Apostle of Allāh (Allāh bless him and give him peace) placed his forefinger upon the ground and then lifted it by reciting the name of Allāh. (and said): The dust of our ground with the Saliva of any one of us would serve as a means whereby our illness would be cured with the sanction of Allāh.
[Sahih Muslim, Kitāb Aṣ- Salām, English: Book 26 Hadīth 5444]

This hadīth proves that using any pure and *halāl* substance like water, saffron etc is allowed with *ruqya.*

Narrated Thabit ibn Qays ibn Shammās: The Apostle of Allāh (Allāh bless him and give him peace) entered upon Thābit ibn Qays. The version of Ahmad (ibn Salih) has: When he was ill. He (the Prophet) said: Remove the harm, O Lord of men, from Thābit ibn Qays ibn Shammās. He then took some dust of

Bathan, and put it in a bowel, and then mixed it with water and blew in it, and poured it on him.
[Sunan Abū Dawūd; The Book of Medicine (Tibb): English: Book 28, Number 3876]

From this *hadīth* we see that it is permissible to blow in water after reciting verses from the Qur'ān and then sprinkling that water on the patient or giving him to drink.

The view of Sayyidā Ayeshā Siddiqā [May Allāh be pleased with her]

Imām al-Baghawi writes:

وروی عن عائشة أنها كانت لا ترى بأسا أن يعوذ في الماء، ثم يعالج به المريض.
(شرح السنة: للإمام البغوی: المكتب الإسلامی: بيروت 1403ھ-1983م)

Sayyidā Ayeshā (may Allāh be pleased with her) did not see anything wrong in reciting the wordings of *taw'idh* over water and then using that water for the treatment of the patient.

[Sharh al-Sunnā, 12/166, Al-Maktabā al- Islami, Beirut, 1403/1983]

Method of reciting ruqya from experience of mashaykh and scholars

Shaykh Ibn al- Qayyīm[d.751A.H/1350 C.E]writes:

ولقد مرَّ بي وقت بمكة سَقِمْتُ فيه، وفَقَدْتُ الطبيبَ والدواء، فكنت أتعالج بها، آخذ شربةً من ماء زمزم، وأقرؤها عليها مراراً، ثم أشربه، فوجدتُ بذلك البرءَ التام، ثم صِرتُ أعتمد ذلك عند كثير من الأوجاع، فأنتفع بها غايةَ الانتفاع
(زاد المعاد: 4/141 دار الفكر: بيروت: 1998,1419)

While I was in the city of Makkā, I once fell sick and had no

access to a doctor or medicine. So I used to seek cure in Al-Fatihā [The first chapter of the Qur'ān] by sipping a drink from the well of Zamzam and reciting *Al- Fatihā* many times and then again drinking water from Zamzam.I repeated this act many times, all my problems vanished and I got complete cure. [Zād al-Ma'ad, 4/141, Dār Al-Fikr, Beirut, 1419/1998]

This method, that is, reciting *Al-Fatihā* and then sipping a drink from the well of *Zamzam* is not proved from any *hadīth.* It is based on the experience of Shaykh Ibn al-Qayyīm. Since it does not contain anything which is prohibited by the *shariah,* it is allowed. Similarly, if a shaykh orders a particular āyat (verse) of the Qur'ān to be recited a fixed number of times [based on his experience] for the purpose healing, it can be practiced, as it does not contradict any *shariah* rule.

Ruqya and destiny

Abu Khizamāh reported from his father who said that he asked Allāh's Messenger "O Messenger of Allāh' This *ruqya* that we practice (and we blow) and these *tadāwi* (medicines) that we use and the preventive measures we adopt do they alter Allāh's decree in any way?" He said, they are a part of Allāh's decree."

[Sunan al-Tirmidhī: Book on Medicine: English: 2072]. See, Musnad Ahmed 15472

The recitation of *ruqya* is a part of decree. If it has been decreed, then it will be recited. It is one of the methods of making *du'ā* (supplication) to Allāh.Hence what ever changes occur due to *ruqya* is already decreed by Allāh.

Question 1

From the hadīth mentioned in the previous pages it is clear that

Prophet (Allāh bless him and give him peace) himself practiced and taught *ruqya*. Then what is the meaning of the hadīth in which Prophet (Allāh bless him and give him peace) called *ruqya* as *shirk* (polytheism)?

Answer

The hadīth is mentioned in Sunan Abū Dawūd.
Imām Abu Dawūd writes:

حدثنا محمد بن العلاء حدثنا أبو معاوية حدثنا الأعمش عن عمرو بن مرة عن يحيى بن الجزار عن ابن أخى زينب امرأة عبد الله عن زينب امرأة عبد الله عن عبد الله قال سمعت رسول الله صلى الله عليه وسلم يقول إن الرقى والتمائم والتولة شرك قالت قلت لم تقول هذا والله لقد كانت عيني تقذف و كنت أختلف إلى فلان اليهودى يرقينى فإذا رقانى سكنت فقال عبد الله إنما ذاك عمل الشيطان كان ينخسها بيده فإذا رقاها كف عنها إنما كان يكفيك أن تقولى كما كان رسول الله صلى الله عليه وسلم يقول أذهب البأس رب الناس اشف أنت الشافى لا شفاء إلا شفاؤك شفاء لا يغادر سقما-(سنن أبي داود : كتاب الطب : باب فى تعليق التمائم : رقم الحديث : 3883دار الفكر: 1415ه 1995م)

Narrated Abdullah ibn Mas'ud:
Zaynab, the wife of Abdullāh ibn Mas'ūd, told that Abdullāh said: I heard the Apostle of Allāh (Allāh bless him and give him peace) saying: *ruqya* (spells), *tamāim* (sea shell) and *tiwala* (love-potions) are polytheism.

I asked: Why do you say this? I swear by Allāh, when my eye was discharging I used to go to so-and-so, the Jew, who applied a spell to me. When he applied the *ruqya* (spell) to me, it calmed down. Abdullāh said:

That was just the work of the Devil who was picking it with his

hand, and when he uttered the *ruqya* (spell) on it, he desisted. All you need to do is to say as the Apostle of Allāh (Allāh bless him and give him peace) used to say: Remove the harm, O Lord of men, and heal. Thou art the Healer. There is no remedy but Thine which leaves no disease behind.

[Sunan Abū Dawūd; The Book of Medicine (Tibb): English: Book 28, Number 3874]

Also Sunan Ibn Mājah 3521 and Musnad Ahmad 3433

We have already seen in other narrations that prophet (Allāh bless him and give him peace) himself practiced *ruqya* (recitation of verses from Qur'ān or other supplicating words to Allāh), but as per this hadīth from Sunan Abū Dawūd, prophet (Allāh bless him and give him peace) prohibited *ruqya* by calling *ruqya* as shirk (polytheism). So what is the meaning of the above *hadīth?*

First, in the hadīth, the *ruqya* was practiced by a Non-muslim (Jew). The Jews used those wordings which consisted of *shirk* (polytheism) and *kufr* (disbelief).Hence this *hadīth* prohbites only the *ruqya* of the people of *shirk* who would seek help from the *shayāteen* and others.*Shariah* does not allow any *ruqya* which is recited by a NonMuslim. As regards to *ruqya* in which there is no shirk, it is permissible and is established from the Prophet (Allāh bless him and grant him peace) in numerous *hadīths.*

In explaining the above hadīth, the great scholar Imām Ahmed bin Muhammed Al-Khattābī [d.288A.H/901 C.E] writes

وأما الرقى فالمنهى عنه هو ما كان منها بغير لسان العرب فلا يدرى ما هو ولعله قد يدخله سحر أو كفر ، وأما إذا كان مفهوم المعنى وكان فيه ذكر الله سبحانه فإنه مستحب متبرك به والله أعلم

(معالم السنن: أحمد بن محمد الخطابي: ج4ص 226المطبعة العلمية-حلب: 1351هـ-1932

As for *Ruqyas,* those among them which are forbidden are those whose meanings are unknown, for they could contain sorcery or disbelief *(kufr).* As for those whose meanings are understood and which contain the *dhikr* of Allāh, then they are recommended and are sources of blessing, and Allāh knows best.

[Ma`alim al-Sunan, 4/266, al-Maktabāh al-Ilmiyyah, Halab, 1351/ 1932]

Imām al-Bayhaqi al- Shafi'i[d.458A.H/1066C.E] writes:

والذى روى عن ابن مسعود ، مرفوعا »إن الرقى والتمائم والتولة شرك «فإنما أرادوا ، والله أعلم ، ما كان من الرقى والتمائم بغير لسان العربية مما لا يدرى

(السنن الصغير: البيهقى: ج ، 2ص 423باب فى التداوى والاكتواء والاسترقاء: دار الكتب العلمية : ،بيروت)

Sayyedina Ibn Masūd has narrated with a *marfu'* chain that *ruqya, tamāim* and *tiwala* is *shirk* (polytheism). By this he means all those *ruqya* and *tamāim* which are in non-Arabic language and whose meaning is unknown.

[Al-Sunan al-Sgahir, 2/423, Dār al-Kutub al-`Ilmiyah, Beirut]

Imām al-Baghawi al-Shafi'i[d.516A.H/1122 C.E] writes:

والمنهى من الرقى ما كان فيه شرك ، أو كان يذكر مردة الشياطين ، أو ما كان منها بغير لسان العرب ، ولا يدرى ما هو ، ولعله يدخله سحر ، أو كفر ، فأما ما كان بالقرآن ،وبذكر الله

عز وجل ، فإنه جائز مستحب ، فإن النبى (صلى الله عليه وسلم) كان ينفث على

نفسه بالمعوذات.
(شرح السنة، البغوی، ج ۱۲، ص ۱۵۹، المکتب الإسلامی، بیروت، 1403ھ)

Those *ruqya* are prohibited which contains the words of *shirk* (polytheism) or which conatins names [and help] of *shayāteen* (devils) or which contains non- Arabic words or those words whose meaning is unknown as it might contain words of [black] magic or words of *kufr* (disbelief). But those *ruqya* which has words from Qur'ān or words through which help is sought from Allāh, then this is not only allowed but also recommended because prophet (Allāh bless him and give him peace) would blow over him upon reciting *mu'awwidhāt* [*Sura al-Falaq and Sura al-Nās,* chapter 112 and 113 of the Qur'ān] [Sharh al-Sunnah, 12/159, al –Maktabah al –Islami, Beirut 1403 AH]

Imām `Abd al-Ra`uf Muhammad al-Munawi al Shafi'i [d.1031A.H/1621 C.E] writes under this hadīth:

(شرك) أی من الشرك سماها شركا لأن المتعارف منها فی عهده ما كان معهودا فی الجاهلية وكان مشتملا علی ما يتضمن الشرك أو لأن اتخاذها يدل علی اعتقاد تأثيرها ويفضی إلی الشرك ذكره القاضی-(فيض القدير شرح الجامع الصغير: المناوی: ج2ص :342دار المعرفة:، بيروت: 1391ھ۔1972

Qadi ['Iyad al-Maliki] said, 'He [The Prophet, Allāh bless him and give him peace] stated that these are *shirk* [polytheism] either because what was common during his time were those used during the *Jahiliyyah* [Pre Islamic] period which included words of *shirk,* or because the one using it would believe that they had independent power to effect certain results, a belief that leads to *shirk*. [Fayd al-qadīr sharh al-Jami` al-saghīr, 2/342, Dār al-Marifah, Beirut, 1391 A.H/1972 C.E]

Hence it is clear that prophet (Allāh bless him and give him peace) has prohibited those *ruqya* which contains words of *shirk* (polytheism) and *kufr* (disbelief). On the other hand, those ruqya which are free from *shirk* and *kufr* is permitted in Islām.

Question 2

What is the meaning of the hadīth which says that 70,000 people who will eneter paradise are those who did not ask any one to recite ruqya for them?

Answer

The hadīth is narrated by Imām al-Bukhāri and Imām Muslim. The hadīth of 70,000 people

Narrated Ibn 'Abbās: The Prophet said, "The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel, "Are these people my followers?' He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Gabriel said. 'Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding (cauterization) nor do they ask any one to recite ruqya for them and not to see evil

omen in things ,and they used to put their trust (only) in their Lord." On hearing that, 'Ukasha bin Mihsān got up and said (to the Prophet), "Invoke Allāh to make me one of them." The Prophet said, "O Allāh, make him one of them." Then another man got up and said (to the Prophet), "Invoke Allāh to make me one of them." The Prophet said, 'Ukasha has preceded you." [Sahih Bukhāri, Kitab Ar-Riqāq; English: Volume 8, Book 76, Number 549]

Note: Cauterization or Branding is the burning of part of a body to remove or close off a part of it, in an attempt to mitigate damage, remove an undesired growth, or minimize other potential medical harmful possibilities such as infections.

Similar hadīth is found in Sahih Muslim but here we have addition of some extra words.

In the narration of Imām Muslim it says:
"They are those persons who neither practise *ruqya* nor do they ask any one to recite *ruqya* for them."
[Sahih Muslim, Kitāb Al- Imān, English: Book 001 Hadīth 425]

Here the phrase: "who neither practice *ruqya"* is addition to what is narrated by Imām al- Bukhāri as mentioned above. If we take the literal meaning of the hadīth from Sahih Muslim, one should not recite *ruqya* for his suffering brother nor should the suffering person ask any one to recite *ruqya* for him!
But this is not the correct understanding of the *hadīth*. The meaning of the *hadīth* is that one should not use those *ruqya* which shariah does not allow. And the importance of the

number seventy thousand is that this number of people will enter Jannah without accounting and that their faces will be as bright as the full moon.

Shaykh Ibn Taymiyyah has a different explaination of this *hadīth.* He writes:

وقد روى فيه: (ولا يرقون) وهو غلط. فإن رقياهم لغيرهم ولأنفسهم حسنة، وكان النبى صلى الله عليه وسلم يرقى نفسه وغيره ولم يكن يسترقى. فإن رقيته نفسه وغيره من جنس الدعاء لنفسه ولغيره. وهذا مأمور به. فإن الأنبياء كلهم سألوا الله ودعوه كما ذكر الله ذلك فى قصة آدم وإبراهيم وموسى وغيرهم.
(مجموع فتاوى ابن تيمية: ج اص :182دار الوفاء: مصر 1426هـ 2005م)

These people are praised because they did not ask anyone to recite *ruqya* for them) yastarqun (and *ruqya* is a type of *du`a',* so they did not ask others to pray for them. The phrase "and they did not recite *ruqya) yarqun* (" which is mentioned in the *hadīth* is a mistake (on the part of the narrator), for their *ruqya* for themselves and for others is a good deed. The Prophet (Allāh bless him and give him peace (recited *ruqya* for himself and for others but he did not ask anyone to recite *ruqya* for him. His reciting *ruqya* for himself and others was like his making *du`ā'* for himself and others; this is something that is enjoined, for all the Prophets asked of Allāh and prayed to Him, as Allāh tells us in the stories of Adam, Ibrahīm, Musā and others.

[Majmua' Al-Fatāwa, 1/182, Dar al-Wafa', Egypt. 1426 A.H/ 2005 C.E]

It is agreed that reciting *ruqya* is like making du'ā to Allāh, as has been mentioned by Shaykh Ibn Taymiyyah.
Allāh says in the Qur'ān [Tr]

And We did not send any messenger except to be obeyed by permission of Allāh. And if, when they wronged themselves, they had come to you, [O Muhammed], and asked forgiveness of Allāh and the Messenger had asked forgiveness for them, they would have found Allāh Accepting of repentance and Merciful. [4:64]

This verse is teaching us to make request to pious ones to make du'ā for us to Allāh.

In one hadīth it is narrated:
Narrated Abu Dardā': I heard the Apostle of Allāh (Allāh bless him and give him peace) say: If any of you is suffering from anything or his brother is suffering, he should say: Our Lord is Allāh Who is in the heaven, holy is Thy name, Thy command reigns supreme in the heaven and the earth, as Thy mercy in the heaven, make Thy mercy in the earth; forgive us our sins, and our errors; Thou art the Lord of good men; send down mercy from Thy mercy, and remedy, and remedy from Thy remedy on this pain so that it is healed up.
[Sunan Abū-Dawūd, English, Kitāb Al-Tibb (The book of Medicine) Hadīth 3883]

It has been mentioned earlier that Prophet (Allāh bless him and give him peace) not only recited *ruqya* for his family members and companions but also asked them to recite *ruqya* for those who were suffering.Hence if a Muslim is suffering from high fever or is severely ill, he might find it difficult to recite *ruya* and if he requests his fellow Muslim brother to recite a *ruqya* for him, there is no harm in this.

Imām Ibn Hajar al-'Asqalālni writes:

وأجاب العلماء عن ذلك بأجوبة : أحدها قاله الطبرى والمازرى وطائفة أنه محمول على من جانب اعتقاد الطبائعيين فى أن الأدوية تنفع بطبعها كما كان أهل الجاهلية يعتقدون، وقال غيره : الرقى التى يحمد تركها ما كان من كلام الجاهلية وما الذى لا يعقل معناه لاحتمال أن يكون كفرا ، بخلاف الرقى بالذكر ونحوه . وتعقبه عياض وغيره بأن الحديث يدل على أن للسبعين ألفا مزية على غيرهم وفضيلة انفردوا بها عمن شاركهم فى أصل الفضل والديانة ، ومن كان يعتقد أن الأدوية تؤثر بطبعها أو يستعمل رقى الجاهلية ونحوها فليس مسلما فلم يسلم هذا الجواب . ثانيها قال الداودى وطائفة إن المراد بالحديث الذين يجتنبون فعل ذلك فى الصحة خشية وقوع الداء ، وأما من يستعمل الدواء بعد وقوع الداء به فلا ، وقد قدمت هذا عن ابن قتيبة وغيره فى " باب من اكتوى " ، وهذا اختيار ابن عبد البر ، غير أنه معترض بما قدمته من ثبوت الاستعاذة قبل وقوع الداء . ثالثها قال الحليمى : يحتمل أن يكون المراد بهؤلاء المذكورين فى الحديث من غفل عن أحوال الدنيا وما فيها من الأسباب المعدة لدفع العوارض ، فهم لا يعرفون الاكتواء ولا الاسترقاء ، وليس لهم ملجأ فيما يعتريهم إلا الدعاء والاعتصام بالله ، والرضا بقضائه ، فهم غافلون عن طب الأطباء ورقى الرقاة ولا يحسنون من ذلك شيئا ، والله أعلم . رابعها أن المراد بترك الرقى والكى الاعتماد على الله فى دفع الداء والرضا بقدره ، لا القدح فى جواز ذلك لثبوت وقوعه فى الأحاديث الصحيحة وعن السلف الصالح لكن مقام الرضا والتسليم أعلى من تعاطى الأسباب ، وإلى هذا نحا الخطابى ومن تبعه . قال ابن الأثير : هذا من صفة الأولياء المعرضين عن الدنيا وأسبابها وعلائقها ، وهؤلاء هم خواص الأولياء . ولا يرد على هذا وقوع ذلك من النبى صلى الله عليه وسلم فعلا وأمرا ، لأنه كان فى أعلى مقامات العرفان ودرجات التوكل فكان ذلك منه للتشريع وبيان الجواز ، ومع ذلك فلا ينقص ذلك من توكله ، لأنه كان كامل التوكل يقينا فلا يؤثر فيه تعاطى الأسباب شيئا ، بخلاف غيره ولو كان كثير التوكل ، لكن من ترك الأسباب وفوض وأخلص فى ذلك كان أرفع مقاما-(فتح البارى شرح صحيح البخارى: ج16ص :284دار الفكر, بيروت)

.The Scholars have answered those who claim that this hadīth forbids *Ruqyas* with a number of answers and proofs, among

them being: 1) Imām Tabari and Imām Mazari said that the *hadīth* does not forbid *Ruqyas* but rather refers to those, such as the materialists, who believe that medicines can effect cures by themselves (independently of Allāh), as the people of the *Jahiliyyah* (Pre Islamic time) believed. 2) Qādi 'Iyad said: 'Some of those who commented on this *hadīth* took this interpretation, and this interpretation is not sound. Rather, the Prophet (Allāh bless him and give him peace) alluded to the fact that these 70,000 have a special distinction, namely, that they enter the *Jannah* (paradise) without the accounting, and that their faces will be as bright as the full moon. If it meant what these have said, then the 70,000 would not have been specified with this trait, for that is the belief of every single Muslim (reliance on Allāh and seeing no independent effect in *Ruqyas* and medicine). So why specify only these 70,000 with this distinction?' 3) The scholars have said that those *Ruqyas* which should be abandoned are those which employ the words of *Jahiliyyah* and whose meanings are unknown, because of the risk of their containing disbelief. 4) Their abandonment of *Ruqyas* arises from their reliance upon Allāh in His repelling harm and disease, and being content with His decrees, not that it negates the permissibility of *Ruqyas*, because their use is established in the authentic hadīths and is transmitted from the *Salaf*. However, contentment and submission is superior to using secondary means."[Fath al Bari, 16/284, Dar al-Fikr, Beirut]

So the meaning of the above hadīth is that the 70,000 people mentioned in the *hadīth* will enter paradise without any accounting. This hadīth can not be used to prohibit *Ruqya* because prophet (Allāh bless him and give him peace) not only

taught *Ruqya* to his companions but also practiced it upon his family and companions.

Question 3

What is the meaning of the *hadīth* found in Sunan Abū Dawūd which states that Prophet disliked using *ruqya* (spells) except with the *Mu'awwidhatan* (last two chapters of the Qur'ān)?

Answer

The *hadīth* is related by Imām Abū Dawūd in his Kitāb Al-Khātam [English edition: Chapter: Signet-Rings, Book 34 Hadīth 4210]. This hadīth is found in Sunan al-Nasāi as well. The scholars of the *hadīth* have declared this *hadīth* to be *munkar* and *da'if* (weak). Hence this *hadīth* is not a proof to prohibit *ruqya*. Also, if we make a reconciliation between various *hadīth* then it would mean that here *Mu'awwidhatan* does not mean only chapter 113 and 114, but also other verses from Qur'ān and *hadīth* because we have seen that Prophet [Allāh bless him and give him peace] taught *ruqya* (spells) consisting other than *Mu'awwidhatan.*

Ruqya* and *Tawakkul

Tawakkul means to put complete trust and reliance on Allāh. Imām al- Tirmidhi writes:

حدثنا عمرو بن على حدثنا يحيى بن سعيد القطان حدثنا المغيرة بن أبي قرة السدوسى قال سمعت أنس بن مالك يقول قال رجل يا رسول الله أعقلها وأتوكل أو أطلقها وأتوكل قال اعقلها وتوكل

(سنن الترمذى: كتاب صفة القيامة والرقائق والورع: رقم الحديث 2517

Sayyidina Anas ibn Mālik reported that someone asked, "O Messenger of Allāh, shall I tie my camel and trust in Allāh or

untie it and place trust in Allāh"? He said, "Tie it and trust in Allāh."

[Sunan al-Tirmidhī, English edition, Book 40, Chapter 60, Hadīth 2525]

The meaning of the *hadīth* is that one should use his strength, resources and means to move towards his goal, but one should never consider the means and resources as the real cause of success. Instead, after performing our duty we should put our complete trust in Allāh.

Some people do not understand the real meaning of *tawakkul* and say that one should not use any means or medium to get cured. But this understanding is wrong and is against the teachings of he Prophet (Allāh bless him and give him peace)

The prophet (Allāh bless him and give him peace) recommended many medicines for various diseases. Let us look at some of those *hadīth.*

Narrated AbūDardā: The Prophet (Allāh bless him and give him peace) said: Allāh has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.

[Sunan Abū-Dawūd, English, Kitāb Al-Tibb (The book of Medicine) Hadīth 3865]

It is related from Abu Hazim that he heard Sa'd as-Sa'idi being asked by people and none was between me and him, "What was used to treat the wound of the Prophet, may Allāh bless him and grant him peace?" Sahl said, "There is no one left alive who knows better than I do. 'Ali used to bring water in his shield and Fātimā used to wash the blood from his face. A straw mat was taken and burnt and the wound filled with it."

[Bukhāri; The Book of Wudu' (Ablutions), Book 4, Hadīth 244]

Can any one have more *tawakkul* than Prophet (Allāh bless him and give him peace) or Sayyidā Fātimā (may Allāh be pleased with her)? When she used burnt ashes to heal the wound, the Prophet (Allāh bless him and give him peace) did not stop her. If *tawakkul* would have been to sit quietly and not to use medicine or *ruqya,* then Prophet (Allāh bless him and give him peace) would not have taught the use of *ruqya* and medicine.

It shold also be noted that in an exceptional case prophet (Allāh bless him and give him peace) allowed branding, which is a method of treatment and is disliked as per other *hadīth.*

Imām al-Tirmidhī writes:

حدثنا حميد بن مسعدة حدثنا يزيد بن زريع أخبرنا معمر عن الزهری عن أنس أن النبی صلی الله علیه وسلم کوی أسعد بن زرارة من الشوکة قال أبو عيسی وفی الباب عن أبی وجابر وهذا حديث حسن غريب-

(سنن الترمذی: کتاب الطب: باب ما جاء فی الرخصة فی ذلك: رقم الحديث 2050

Sayyidinā Anas (RA) said that the Prophet had Asad ibn Zurarah branded because of the disease shawkah (prickly, redness).[Sunan al-Tirmidhī, English edition, Hadīth 2057]

Hence using medicine or asking others to make *du'ā* is not against *tawakkul.* If *tawaakul* would have been to sit and not ask anything, then 'Ukasha bin Mihsān (in the hadīth of

70,000) would not have requested the prophet (Allāh bless him and give him peace) to make supplication in his favour.

With these exampies it is clear that using means like medicine and *ruqya* is a Sunnah of the prophet (Allāh bless him and give him peace).

Sa'id bin Al-Musayyib

Sa'id bin Al-Musayyib [born 15 AH, died 94AH], may Allāh be pleased with him.He was the foremost traditionist, jurist, and Qur'ānic interpreter among the *tab'i* [successor of the Companion]. He met most of the Companions, including 'Umar, 'Uthman, and 'Ali [may Allāh be pleased with all of them]. He was renowned for his reflection and memory, as well as for his piety, righteousness, and profound devotion. These characteristics caused everyone to consider him, even during his lifetime, the greatest Traditionist of his time. The Companions admired him greatly. 'Abd Allāh ibn 'Umar once remarked: "If the Messenger had seen that young man, he would have been very pleased with him." Imām Shafi'i considered all *ahadīth* [traditions] narrated by Sa'id bin al- Musayyib to be unquestionably authentic, even if the Companion from whom he had received it was not mentioned. This means that for Imām Shafi'i, Sa'id was of the same rank as the Compaions in knowledge and narration of the Prophetic Traditions.

Reference

(1) 'Ajjaj al-Khatib, al-Sunna Qabl al-Tadwin.
(2) Abu Nu'aym, Hilya, 1/163.
(3) Ibn Sa'd, Tabaqāt,5/126
(4) Dhahabi, Siyaru A'lam al-Nubala', 4/234.

Al-Tiwala

It is a sort of magical formula by which women sought to gain their husbands' love.
Imām Ahmed bin Muhammed Al-Khattābī [d.288A.H/901 C.E] writes

التولة يقال أنه ضرب من السحر، قال الأصمعى وهو الذى يحبب المرأة إلى زوجها
(معالم السنن: أحمد بن محمد الخطابى: ج4ص 226 المطبعة العلمية-حلب: 1351ھ-1932

Al-tiwala is a type of Magic which makes a man love his wife [Ma`alim al-Sunan, 4/266, al-Maktabah al-Ilmiyyah, Halab, 1351/ 1932]

Imām Ibn al- Athir al- Jazari [d.606 AH/1210CE] writes:

ما يُحبّب المرأة إلى زوْجها من السّحر وغيره، جعله من الشرك لاعتقادهم أن ذلك يؤثر ويَفْعل خلاف ما قدّره الله تعالى
(النهاية: ابن الأثير الجزرى: ج ۱ ص : 200 دار الكتب العلمية : بيروت: ۱۴۱۸ھ)

Al-tiwala is a type of Magic which makes a man love his wife. The reason why this type of ritual is classed by the Prophet (Allāh bless him and give him peace) as an act of polytheism is because those who have it done for them believe that it has an effect and does the opposite of what Allāh has prescribed.
[Al-Nihāya, 1/200, Dar al-Kutub al-`Ilmiyah, Beirut, 1418AH]
Imām al-Baghawi writes:

التولة: ضرب من السحر. قال الأصمعى: وهو الذى يحبب المرأة إلى زوجها
(شرح السنة، البغوى، ج ، 12ص ،158-159 المكتب الإسلامى، بيروت، 1403ھ)

Tiawla is a type of magic .Al- Asma'i said it is something because of which love for wife is put in the heart of husband.
[Sharh al-Sunnah, 12/158-9, al –Maktabah al –Islami, Beirut 1403 AH]

Al-Nashra [Undoing spells]

Al –Nashra means to remove the effect of magic. It is of two kinds:

(a) **Permissible Type:** This consists of reciting permissible words or verses over water which is then used by the person afflicted.

(b) **Impermissible Type:** This invloves using magic, satanic names etc. This is prohibited.

Imām al-Bukhāri writes:

قال قتادة قلت لسعيد بن المسيب رجل به طب أو يؤخذ عن امرأته أيحل عنه أو ينشر قال لا بأس به إنما يريدون به الإصلاح فأما ما ينفع الناس فلم ينه عنه
(صحيح البخارى - كتاب الطب - باب هل يستخرج السحر، تعليقاً)

Qatādā said, "I asked Sa'id ibn al-Musayyab, 'If a man is bewitched or unable to come to his wife, can he seek to undo it or use *nashra?'* 'Yes,' he answered, 'There is no harm in that. By it they desire to put things right. That which is beneficial for people is not forbidden.'"
[Sahih Bukhāri, The Book of Medicine, Should the source of magic be extracted from where it is?]

Imām al-Baghawi writes:

روى عن جابر قال: سئل رسول الله (صلى الله عليه وسلم) عن النشرة. فقال: " هو من عمل الشيطان". والنشرة: ضرب من الرقية يعالج بها من كان يظن به مس الجن، سميت نشرة لأنه ينشر بها عنه، أى: يحل عنه ما خامره من الداء، و كرهها غير واحد، منهم إبراهيم. وحكى عن الحسن أنه قال: النشرة من السحر، وقال سعيد بن المسيب: لا بأس بها.

Jabir radi Allāhu anhu narrates that Prophet (Allāh bless him and give him peace) was asked regarding *al-nashrah* and he [Allāh bless him and give him peace] said "It is a work of *satan"*. Nashrah is a kind of *ruqya* [recitation of certain permisible words] which is used to cure those who are suspsected to be under the effect of *Jinn* (Satan).Many scholars have called it as *makruh* [disliked]. Hasan [Al-Basri] said it is magic and Sa'id bin Al-Musayyib said there is no harm in it.

Shaykh Ibn al-Qayyīm writes:

والنشرة: حل السحر عن المسحور وهى نوعان: حل سحر بسحر مثله، وهو الذى من عمل الشيطان، فإن السحر من عمله، فيتقرب إليه الناشر والمنتشر بما يحب، فيبطل عمله عن المسحور. والثانى: النشرة بالرقية والتعوذات والدعوات والأدوية المباحة، فهذا جائز، بل مستحب (فتاوى إمام المفتين ورسول رب العالمين، ابن قيم الجوزية، ص 207-208، دار ابن حزم، بيروت)

Al-Nashrah means removing the effect a spell that has been cast, and is of two types: Type one is removing the spell by means of another spell. This is the work of the Satan. The one who does this type of *nashrah* and the one for whom it is done; (they both) move close to Satan by means of this, so Satan cancels out what he did to the one on whom the spell was cast. The second type is *nashrah* by means of *ruqya* [recitation of certain permissible words], *ta'awidhat* [permissible amulets] and permissible *du'a* [prayers] and remedies. This is permissible and is in fact recommended.
[Fatāwa Imām al- Muftīn, Ibn Qayyīm al-Jawziyyah, p.207-8, Dar Ibn Hazm, Beirut]

A method of *Nashra* Preparation given by Imām Qurtubī al-maliki [d.671A.H/1273 C.E]

Imām al-Qurtubī writes:

وعشرا من أوّل الصافات، و { قُلْ هُوَ اللَّهُ أَحَدٌ } ، والمعوّذتين. تكتب في إناء نظيف ثم تغسل ثلاث مرات بماء نظيف ثم يحثو منه الوجع ثلاث حثوات ثم يتوضأ منه كوضوئه للصلاة ويتوضأ قبل وضوئه للصلاة حتى يكون على طهر قبل أن يتوضأ به ثم يصب على رأسه وصدره وظهره ولا يستنجى به ثم يصلى ركعتين ثم يستشفى الله عز وجل؛ يفعل ذلك ثلاثة أيام

(تفسير الجامع لاحكام القرآن: القرطبى: سورة بنى إسرائيل: آية 82

Various verses [Sura112, 113 and 114] are recited over a clean container which is then filled with water; the water is then used for wudu' by someone who already has a valid wudu', and who also soaks his head and limbs with it but does not use it for *ghusl* or *istinja';* it may be drunk; he then prays two *rak`as* at the conclusion of which he asks for healing, and so for three days.[Tafsīr Qurtubī, Under Sura Bani Isra'il, Ayah 82; 17:82]

Question

What is the meaning of the *hadīth* in which *al-Nashrah* has been called as *shirk?*

Answer

The *hadīth* is related by Imām Abū Dāwūd. He narrates:

حدثنا أحمد بن حنبل حدثنا عبد الرزاق حدثنا عقيل بن معقل قال سمعت وهب بن منبه يحدث عن جابر بن عبد الله قال سئل رسول الله صلى الله عليه وسلم عن النشرة فقال هو من عمل الشيطان

(سنن أبي داود : كتاب الطب : باب في النشرة : رقم الحديث : 3868 دار الفكر: 1415هـ 1995م)

Jabir radi Allāhu anhu narrates that Prophet (Allāh bless him and give him peace) was asked regarding *al-nashrah* and he

[Allāh bless him and give him peace] said "It is a work of satan".

[Sunan Abu Dawūd; The Book of Medicine (Tibb): English: Book 28, Number 3859]

[See Musnad Ahmad 3/ 296].

In explaining this hadīth Imām al- Qurtubī writes:

قال ابن عبد البر: وهذه آثار لينة ولها وجوه محتملة، وقد قيل: إن هذا محمول على ما إذا كانت خارجة عما في كتاب الله وسنة رسوله عليه السلام، وعن المداواة المعروفة. والنشرة من جنس الطب فهي غسالة شيء له فضل، فهي كوضوء رسول الله صلى الله عليه وسلم. وقال صلى الله عليه وسلم: " لا بأس بالرُّقى ما لم يكن فيه شرك ومن استطاع منكم أن ينفع أخاه فليفعل ". قلت: قد ذكرنا النص في النشرة مرفوعا وأن ذلك لا يكون إلا من كتاب الله فليعتمد عليه.

(تفسير الجامع لاحكام القرآن: القرطبى: سورة بنى إسرائيل: آية 82

Ibn Abd al Barr has said that there is some weakness in this report. There can be many explainations for this. If some thing is recited from the book of Allāh or from the words of prophet (Allāh bless him and give him peace) then *al-nashara* will be accepted because it is a type of medicine. The water which is obtained after washing [the amulets containing verses from Qur'ān] is like the water which was obtained after the ablution of the prophet (Allāh bless him and give him peace). There is no harm in curing people as long as there is no *shirk* involved in it.

[Tafsīr Qurtubī, Under Sura Bani Isra'il, Ayah 82; 17:82]

Based on the explaination and the understanding of Imām Sa'id ibn al-Musayyab, Imām al-Baghawi, Imām al- Qurtubī and Shaykh Ibn Ibn al-Qayyīm it is clear that the Prophet

(Allāh bless him and give him peace) called only those *nashrah* as *shirk* which does not involve verses from Qur'ān , Sunnah or other permissible words.

From the preceding discussion and the understanding of the scholars it is clear that the *nashrah* which is prohibited and has been called as "a work of satan" [Sunan Abu Dawud 3868] is the one which involves magic and sataic names, where as the *nashrah* which is permissible is that which involves permitted words ;free from *shirk* and satanic names.

A method to prevent evil eye—Black spot on chin

Shaykh Ibn al-Qayyīm al- Jawziyyah[d.751A.H/1350 C.E] writes:

فی ستر محاسن مَن یُخاف علیه العَیْن بما یردها عنه ومن علاج ذلك أیضاً
والاحتراز منه سترُ محاسن مَن یُخاف علیه العَیْن بما یردُّها عنه، كما ذكر البغویُّ
فی كتاب ((شرح السُّنَّة)) : أنَّ عثمان رضی الله عنه رأى صبیاً ملیحاً ،فقال: دَسِّمُوا
نُونَتَه، لئلا تُصیبه العَیْن(زاد المعاد: ابن القیم الجوزیة : ج3ص : 157دار الفكر :بیروت)

[Imām] al- Baghawi has narrated in his book *Sharh al Sunnah* that once Sayyedinā Uthmān [may Allāh be pleased with him] saw a handsome boy and commanded: "Blacken his left chin so that evil eye does not touch him"

[Zād al Ma'ad, 3/157, Dar al-Fikr, Beirut,See Sharh al Sunnah, 12/166]

Tāwidh [Amulets]

The meaning of the Arabic word *t ā w i d h* is an amulet. Generally it is used for those amulets which conatins words from Qur'ān, *Sunnā* or other apprvoved things.

Hadīth showing the permissibility of hanging amulets in neck

Hadīth of `Amr ibn Shu`ayb

Imām al-Tirmidhī narrates:

حدثنا علی بن حجر حدثنا إسماعیل بن عیاش عن محمد بن إسحق عن عمرو بن
شعیب عن أبیه عن جده أن رسول الله صلى الله علیه و سلم قال إذا فرغ أحدكم
فی النوم فلیقل أعوذ بكلمات الله التامات من غضبه وعقابه وشر عباده ومن
همزات الشیطان وأن یحضرون فإنها لن تضره قال وكان عبد الله بن عمرو یعلمها
من بلغ من ولده ومن لم یبلغ منهم كتبها فی صك ثم علقها فی عنقه قال أبو
عیسى هذا حدیث حسن غریب

(سنن الترمذی، كتاب الدعوات، ج5رقم الحدیث ، 3528دار إحیاء التراث العربی-بیروت)

Imām al-Tirmidhi narrates the hadīth of `Amr ibn Shu`ayb, from his father, from his grandfather [`Amr ibn al-`As], that the Messenger of Allāh (Allāh bless him and give him peace) used to teach them for fearful situations during sleep the words: *a`udhu bi kalimatillah al-tāmmāt min ghadabihi wa sharri `ibādihi wa min hamazāt al-shayatina wa an yahdurun* (I seek refuge in Allāh's perfect words from His wrath, from the evil of His servants, from the whispered insinuations of devils, and lest they come to me.) `Abd Allāh ibn `Amr [in Tirmidhi and Abu Dawud: `Abd Allāh ibn `Umar] used to teach these words to those of his sons who had reached the age of reason, and used to write them and hang them upon those who had not. Imām al-Tirmidhī has graded the *hadīth as hasan garīb*

[Sunan al-Tirmidhī, Book of Da`awat, Vol.5, Hadīth No. 3528, Dār-u-Ihya'-ut-Turath, Beirut. English: 3539]

This *hadīth* has been narrated by the following hadīth masters with different chains and wordings.

(1) Imām al-Bukhāri------ Khalq Af'al al-'Ibad
(2) Imām al-Tirmidhi-----Sunan 3528
(3) Imām Ibn Abi Shaybā---- Musannaf Ibn Abi Shayba3261
(4) Imām Abū Dāwūd---- Sunan 3893
(5) Imām Ahmed bin Hanbal---- Musnad Ahmad 6895, where Shaykh Ahmad Shakir has graded the chain of the hadīth as Sahih
(6) Imām al-Hākim-- in his al-Mustadrak 1/ 548 where he calls it Isnādu Sahih (with a sahih chain), and Imām Dhahabi did not comment on the verdict of Imām Hākim
(7) Imām al-Bayhaqi-- Kitāb al-adab, no. 993
(8) Imām al-Baghawi--- Masabih al-Sunnah 2/216
(9) Imām al-Tibrizi --- Mishkāt al-Masabih, no.2477
(10) Imām al-Mundhiri ---Al-Targhib wa-al-tarhib, no.2384
(11) Imām Nasai--- Amal al-Yawm Wal-Laylah, no.765
(12) Imām Mundhiri ---Mukhtasar Sunan Abū Dawūd, no.3744
(13) Imām Rāzi--- Tafsīr Mafātih al-Ghayb under Sura al-Mu'minūn, ayah 97
(14) Imām al-Nawawi—Al -Adhkār
(15) Imām al-Sayyid Mahmūd Alūsi--- Tafsīr Ruh al-Ma`ani under Sura al-Mu'minūn, ayah 97
(16) Imām Ibn Kathīr--Tafsīr,under Sura al-Mu'minūn, ayah 97
(17) Imām al-Dhahabi-- Al-Tibb al-Nabawi, p.281
(18) Shaykh Ibn al- Qayyīm --- Zād al- ma'ad
(19) Qadi Shawkāni---Tafsīr, under Sura al-Mu'minūn, ayah 97
(20) Nawāb Siddiq Hasan Khān Bhopāli— Tafsīr , under Sura al-Mu'minūn, ayah 97
(21) Shaykh Al-Albāni-- Sahih Sunan Tirmidhī, no.2793

Imām al-Bukhāri has narrated this hadīth with another chain which does not conatin Imām Muhammed bin Ishāq. ImāmBukhāri writes:

قال أحمد بن خالد ثنا محمد بن إسماعيل عن عمرو بن شعيب عن أبيه عن جده قال كان الوليد بن الوليد رجل يفزع فى منامه وذكر ذلك لرسول الله صلى الله عليه وسلم فقال له النبى صلى الله عليه وسلم إذا اضطجعت فقل بسم الله أعوذ بكلمات الله التامة من عضبه وعقابه ومن شر عباده ومن همزات الشياطين وأن يحضرون فقالها فذهب ذلك عنه وكان عبد الله بن عمر رضى الله تعالى عنهما من بلغ من بنيه علمه إياهن ومن كان منهم صغيرا لا يعيها كتبها وعلقها فى عنقه

(خلق أفعال العباد،ص٨٩، مؤسسة الرسالة، بيروت، ١٤١١هـ)

Imām al-Bukhāri narrates the hadīth through Ahmad bin Khalid from Ismail from `Amr ibn Shu`ayb from his father, from his grandfather who said that walīd bin walīd used to get scared during sleep.The prophet (Allāh bless him and give him peace) told him to recite *a`udhu bi kalimatillah al-tammat min ghadabihi wa sharri `ibadihi wa min hamazat al-shayatina wa an yahdurun while* sleeping.When he did this, his fear went away.

And `Abd Allāh ibn 'Umar used to teach these words to those of his sons who had reached the age of reason, and used to write them and hang them upon those who had not.

[Khalq Af'al al-'Ibād, p.89, Muasasat al-Risalah, Beirut, 1411 A.H]

This hadīth is sahih and those who declare wearing of amulets to be *shirk* should take a note of these great scholars of Islām who not only narrated this *hadīth* but also recommended it in their works. Did they all commit *shirk* and *kufr?* Forget about

calling it *kufr* and *shirk,* not even one of them called the *hadīth* as *da'if* (weak)!! Was their understanding of Islām wrong? Were they not the scholars of *hadīth?* Those who are dividing Muslims by spreading their own reasoning which is not based on Qur'ān and Sunna should take a note of this. They should first learn the basic teachings of Islām before shouting *shirk* and *kufr! Some* of these modern day self proclaimed scholars try to find fault in the action of the companions of the Prophet (Allāh bless him and give him peace) acting as if their understanding of Islām is betther than the understanding of the companions as explained by the scholars.

Ruling of other Scholars on the hadīth of 'Amr ibn Shu`ayb

Imām Áli al-Qarī [d.1014 AH] writes:

وهذا أصل فى تعليق التعويذات التى فيها أسماء الله تعالى

(مرقاة المفاتيح على القارى ج5ص ،384دار الكتب العلمية بيروت١٤٢٢ھ،٢٠٠١م)

This *hadīth* is the basis for hanging those *taw'īdhat* (amulets) which contain the names of Allāh, The glorified and exalted.

[Mirqāt al-Mafātih, Áli al-Qarī, 5/384, Dar al-Kutub al-` Ilmiyah, Beirut, 1422 AH/2001CE]

Imām al -Dhahabi [d.748AH/1347CE] after quoting the above *hadīth* writes:

والكلام على الكراهة وعدمها إذا اعتقد أحد أنها تنفع بنفسها أو تضر أو كان فيها ما لا يعرف كما تقدم (الطب النبوى: الذهبى: ص :281دار احياء العلوم: بيروت:١٤٠٦ھ)

The issue [of hanging amulets] being disliked will arise only if the person has the belief that the *taw'idh* [amulets] in itself has the self power to bring benefit and harm or it contains those words whose meaning is unknown.

[Al- Tibb al nabawi, p.281, Dar Ihya' al 'Uloom, Beirut, 1406/1986]

Shaykh Abdul Rahmān mubarakpuri [d.1352 AH/ 1931 CE] writes:

قال الشيخ عبد الحق الدهلوى فى اللمعات : هذا هو السند فى ما يعلق فى أعناق الصبيان من التعويذات وفيه كلام، وأما تعليق الحرز والتمائم مما كان من رسوم الجاهلية فحرام بلا خلاف انتهى(تحفة الأحوذى : عبد الرحيم المباركفورى : ج 4 ص ، : 473دار إحياء التراث العربي - بيروت: 1419

Shaykh 'Abdul Haq Dehlavi has written in [Ashi'at-al-] Lama'at that this hadīth has the evidence for hanging *taw'dhāt* [amulets] in children's neck.And it is *harām* [forbidden]by consensus to hang seashells and stones as was the practice in pre-Islamic days.

[Tuhfat Al-Ahwadhi, 4/473, Dar-u-Ihya'-ut-Turath, Beirut, 1419]

After quoting the hadīth of `Amr ibn Shu`ayb, Shaykh Ibn al-Qayyīm writes:

ولا يخفى مناسبةُ هذه العُوذَةِ لعلاج هذا الداءِ

(زاد المعاد: ابن القيم الجوزية : ج4ص : 167دار الفكر : بيروت)

There is no doubt that these words are suitable and effective in removing all types of harm.

[Zād al Ma'ad, 4/167, Dār al-Fikr, Beirut]

Verdict from the Pious Predecessors *[Salaf al-Saliheen]* regarding amulets

Ruling from Tabi'un

[Followers of the companions of the prophet, Allāh bless him and give him peace]

(1) حدثنا أبو بكر قال حدثنا عقبة بن خالد عن شعبة عن أبي عصمة قال :

سألت سعيد بن المسيب عن التعويذ فقال: لا بأس إذا كان فى أديم

Abu 'Ismah said, "I asked Sa'id ibn al-Musayyab about *ta'widh* and he said: 'there is no harm when it is covered with leather.'"

(2) حدثنا أبو بكر قال حدثنا ابن نمير عن عبد الملك عن عطاء فى الحائض يكون عليها التعويذ، قال: إن كان فى أديم فلتنزعه، وإن كان فى قصبة فضة فإن شاءت وضعته وإن شاءت لم تضعه

.Ata was asked about a menstruating woman who had a *ta'widh* on her.He said "If it is [on] leather she should take it off and if it is in a silver box, if she wishes she may put it on and if she wishes she need not put it on."

(3)حدثنا أبو بكر قال حدثنا وكيع عن إسرائيل عن ثوير قال كان مجاهد يكتب الناس التعويذ فيعلقه عليهم

Mujahid would write ta'widh for people and hang it on them.

(4)حدثنا أبو بكر قال حدثنا عبيد الله عن حسن عن جعفر عن أبيه أنه كان لا يرى بأسا أن يكتب القرآن فى أديم ثم يعلقه

Abu Ja'far was asked concerning writing something from Qur'ān and hanging it or tying it and he did not see anything wrong in it.

(5) The hadīth of sunan al- Tirmidhī which has already been discussed

(6)حدثنا أبو بكر قال حدثنا عبد الرحيم بن سليمان عن إسماعيل بن مسلم عن ابن سيرين أنه كان لا يرى بأسا بالشىء من القرآن

Ibn Sirin did not see anything wrong in writing from the

Qur'ān and tying it.

(7)حدثنا أبو بكر قال حدثنا عفان قال حدثنا وهيب قال حدثنا أيوب أنه رأى فى عضد عبيد الله بن عبد الله بن عمر خيطا

Ayyub said that he saw 'Ubaydullāh ibn 'Abdullah ibn 'Umar was tying a thread on his shoulder.

(8) حدثنا أبو بكر قال حدثنا يحيى بن آدم قال حدثنا حسن عن ليث عن عطاء قال: لا بأس أن يعلق القرآن

.Ata said there is nothing with tying Qur'ān [writing something from Qur'ān and then tying it].

(9)حدثنا أبو بكر قال حدثنا يحيى بن آدم عن أبان بن ثعلب عن يونس بن خباب قال: سألت أبا جعفر عن التعويذ يعلق على الصبيان، فرخص فيه

Abu Ja'far was asked concerning hanging *tawi'dh* in children's neck and he allowed it.

(10) حدثنا أبو بكر قال حدثنا إسحاق الأزرق عن جويبر عن الضحاك لم يكن يرى بأسا أن يعلق الرجل الشىء من كتاب الله إذا وضعه عند الغسل وعند الغائط

Jubyar said there is no harm in hanging taw'idh written from Qura'n, provided it is taken off before going to the toilet and before intercourse.

Reference:

المصنف: ابن أبي شيبة : كتاب الطب : من رخص فى تعليق التعاويذ : ج 12 ص 74 دار قرتبة: بيروت

Al-Musannaf Ibn Abi Shayba, The book of Medicine, 12/74, Dar Qurtubā, Beirut.

Verdict of other Scholars regarding amulets

Imām Mālik

The Maliki Hadīth master Imām Ibn 'Abd al-Barr said:

وقد قال مالك رحمه الله لا بأس بتعليق الكتب التي فيها أسماء الله عز وجل على أعناق المرضى على وجه التبرك بها إذا لم يرد معلقها بتعليقها مدافعة العين وهذا معناه قبل أن ينزل به شيء من العين ولو نزل به شيء من العين جاز الرقى عند مالك(التمهيد: ابن عبد البر: ج 17ص 161مؤسسة القرطبه: وزارة الأوقاف: المغرب)

Imām Mālik said, there is no blame in hanging written *ruqyas* [that is, amulet] which contain the Names of Allāh upon the necks of the sick, to derive the healing blessings contained therein, so long as he does not intend by that to prevent the effects of the evil eye before they fall. If some effects of the evil eye have already befallen one, then it is permissible to employ *ruqyas* according to Imām Malik, and to hang written ones upon oneself.

[Al Tamhīd, Ibn 'Abd Al Barr, 17/161, Ministry of Awqāf, Morocco]

See Tafsīr al bahr-al muhit, Imām Abu Hayyān al-andalusi, Sura Bani Israil Ayah82, 17:82
Imām Al- Nawawī writes

وقد يستدل للإباحة بحديث عمرو بن شعيب عن أبيه عن جده
(المجموع شرح المهذب: النووى: ج2ص : 88دار الفكر: بيروت 1417هـ 1997م)

One may adduce as evidence for their permissibility [amulets *(tā'widh)]* from the *hadīth* of `Amr ibn Shu`ayb.

[Imām Al-Nawawi, al-Majmu' sharh al-muhadhdhab. 2/88, Dar al Fikr, Beirut. 1417/1997]

Imām Ibn Hajar al-Asqalālni writes:

هذا كله في تعليق التمائم وغيرها مما ليس فيه قرآن ونحوه. فأما ما فيه ذكر الله فلا نهي فيه فإنه إنما يجعل للتبرك به والتعوذ بأسمائه وذكره و كذلك لا نهي عما يعلق لأجل الزينة ما لم يبلغ الخيلاء أو السرف

(فتح الباري شرح صحيح البخاري: الحافظ ابن حجر: ج6ص : 142دار الفكر: بيروت)

As for those *tamāim* [amulets] which contain formulas of *dhikr,* then there is no prohibition against them, for these are used to gain blessings and protection by the Divine Names and *dhikr* of Allāh.[Fath al-Bāri, 6/142, Dār al-Fikr, Beirut]

Imām Ahmad Dardīr al Māliki [d. 1201 A.H/1787 A.D] writes:

(و) تجوز (التميمة) أي الورقة المشمولة (بشيء من ذلك) المذكور من أسمائه تعالى والقرآن لمريض وصحيح وحائض ونفساء وبهيمة بعد جعلها فيما يقيها
(الشرح الصغير للدردير ومعه حاشية الصاوى: ج4ص :768دار المعارف- القاهرة، 1406 هـ 1986م)

It is permissible to use amulets *(tamima)* upon which these Names and Words are inscribed, whether the person is ill or healthy, or during menstruation or lochia, or to hang them upon an animal after placing them in a protective covering.
[al Sharh al-Saghir by Imām al-Dardīr along with the hāshiyya by Imām Sāwī, 4/768, Dār Al-Mā'arif, Cairo.1406 A.H/1986 C.E]

Use of Amulets during the State of Impurity

Sa'id bin Al-Musayyib

Imām al- Baghawi writes:

وسئل سعيد بن المسيب عن الصحف الصغار يكتب فيه القرآن، فيعلق على

النساء والصبيان ؛ فقال : لا بأس بذلك إذا جعل فى كير من ورق، أو حديد، أو يخرز عليه.

(شرح السنة، البغوى، ج ، 12ص ،158-159المكتب الإسلامى، بيروت، 1403هـ)

Sa'id bin Al-Musayyib was asked concerning putting of *ta'widh* [amulets] containing verses of Qur'ān around the neck of women and young children. He replied that it is permisisble if the *ta'widh* [amulet] is contained in leather wrap or some metallic [iron] box.

[Sharh al-Sunnah, 12/158-9, al –Maktabah al –Islami, Beirut 1403 AH]

Imām Mālik

قال مالك " لا بأس بما يعلق على النساء الحيض، والصبيان من القرآن إذا جعل فى كن كقصبة حديد أو جلد يحرز عليه "

(المجموع شرح المهذب: النووى: ج2ص : 88دار الفكر: بيروت 1417هـ 1997م)

Imām Malik said: "There is no harm if something written from Qur'ān is hanged onto menstruating women or children provided it is covered with iron or leather."

[Imām Al-Nawawi, al-Majmu' sharh al-muhadhdhab, 2/88, Dar al Fikr, Beirut. 1417/1997]

Imām Sayyid Ibn Áābidīn Shāmī [d.1252/1836] writes:

الجواز عمل الناس اليوم وبه وردت الآثار ولا بأس بأن يشد الجنب والحائض التعاويذ على العضد إذا كانت ملفوفة

(رد المحتار، ابن عابدين، ج9ص ،523دار الكتب العلمية، بيروت ١٤١٥هـ، ١٩٩٤م)

It is allowed for a mensturating woman [and people in the state of uncleanliness] to hang or tie *taw'īdhat* to their sides [arms] provided it is placed in a suitable cover.

[Radd al-Muhtār, Ibn Áābidīn, 9/523, Dar al-Kutub al-'Ilmiyah, Beirut, 1415/1994]

'Allama Tahtāwī [d.1231A.H/1816 C.E] writes:

وفى الهندية لا بأس بتعليق التعويذ ولكن ينزع عند الخلاء والقربان اه غرائب اذا أرادت المرأء أن تصنع التعويذ ليحبها زوجها بعد ما كان يبغضها ذكر فى الجامع الاصغر أن ذلك حرام لا يحل

(حاشية الطهطاوى على الدر المختار، ج4ص ، 183دار المعرفة، بيروت، ١٣٩٥هـ، ١٩٧٥م)

It is stated in the [book] *hindīya* that it is permissible to hang *taw'īdh* [amulets] but one should take them off before going to the toilet and before intercourse."

[Hāshīya al- Tahtāwī ála Ad-Durr al-Mukhtār, 4/183, Dār al-Mārifah, Beirut, 1395/1975]

Note: This is when the amulet is not covered with a plastic or a leather cover or is not contained in other covering.

An Amulet for Fever- by Imām Ahmad bin Hanbal

Shaykh Ibn al-Qayyīm writes:

قال المروزى بلغ أبا عبد الله أنى حممت ، فكتب لى من الحمى رقعة فيها بسم الله الرحمن الرحيم ، بسم الله ، وبالله ، محمد رسول الله، {قُلْنَا يَا نَارُ كُونِي بَرْداً وَسَلاَماً عَلَى إِبْرَاهِيمَ *وَأَرَادُوا بِهِ كَيْداً فَجَعَلْنَاهُمُ الأَخْسَرِينَ}[الأنبياء : 69-70]، اللَّهُمَّ ربَّ جبرائيلَ، وميكائيلَ، وإسرافيلَ، اشفِ صاحبَ هذا الكتابِ بِحَوْلِك وقُوَّتِكَ وجَبَرُوتِكَ، إلهَ الحق آمين

(زاد المعاد: ابن القيم الجوزية : ج4ص : 291دار الفكر : بيروت)

Al-maruzī said: Abū Abdullāh (Imām Ahmad) was informed that I was suffering from fever; he sent me a piece of paper which had these words written on it. [Translation of the

meaning] In the Name of Allāh, the Most Gracious, the Most Benificent. In the Name of Allāh, and depending on Allāh. Muhammad is the prophet of Allāh. (sal Allāhu 'alayhi wa sallanı) We said, "O Fire! Be thou cool, and (a means of) safety for Abraham!" Then they sought a stratagem against him: but We made them the ones that lost most! [Sura Al-Anbiyā, ayat 69-70, 21:69-70]

Ya Allāh, the Lord of Jibreel and Mikaeel and Israfeel [Gabriel, Micheal, Israfel], cure this person with this supplication by your Power, Strength and Might, O! Lord of the creatons! Ameen!

[Zād al Ma'ad, 4/291, Dar al-Fikr, Beirut]

The amulet given by Imām Ahmed bin Hanbal for fever contained verses from Qur'ān followed by words from *hadīth*. But it is not found in any *hadīth* that these wordings, that is, this Qur'ānic verse followed by these words of *hadīth* are beneficial for curing fever. It was a personal experience of Imām Ahmed bin Hanbal.

Shaykh Ibn al- Qayyīm writes:

قال المَرْوزيُّ: وقرأ على أبي عبد الله وأنا أسمعُ أبو المُنذِر عمرُو بن مجمع، حدَّثنا يونسُ بن حِبَّانَ، قال: سألتُ أبا جعفر محمد بن على، أن أُعلِّقَ التَعْويذَ، فقال: إن كان من كتاب الله أو كلام عن نبيّ الله فعلِّقْه واستَشفِ به ما استطعتَ. قلتُ: أكتبُ هذه من حُمَّى الرِّبع: باسم الله، وبالله، ومحمد رسول الله.... إلى آخره ؛ قال: أىْ نعم. وذكر أحمدُ عن عائشة رضى الله عنها وغيرها، أنهم سهَّلُوا فى ذلك. قال حربٌ: ولم يُشدِّدْ فيه أحمد بن حنبل. قال أحمد: وكان ابن مسعود يكرهه كراهةً شديدة جدّا. وقال أحمد وقد سُئِل عن التمائمُ تُعلَّق بعد نزول البلاء ؛ قال: أرجو

أن لا يكونَ به بأس قال الخَلاَّل: وحدَّثنا عبد الله بن أحمد، قال: رأيتُ أبي يكتب التعويذَ للذى يفزَعُ، وللحُمَّى بعد وقوع البلاء

(زاد المعاد: ابن القيم الجوزية : ج4ص : 291دار الفكر : بيروت)

Al-maruzī narrates with his chain of narration from Yunus bin Hibbān who said: "I asked Abu Jafar Muhammad bin Ali that can I hang *taw'idh* [amulets]? He said if the *tawi'idh* [amulet] conatins words from the Book of Allāh or words of the prophet, Allāh bless him and give him peace, then you can hang it and use it as a remedy as much as possible. I said that I write this [same wordings as above] for the cure of fever, he said, it is alright"

Imām Ahmad has narrated from Sayyeda Ayesha, may Allāh be pleased with her that she had a soft stand on this matter. Ĥarb said that Imām Ahmad bin hanbal did not take a hard stand on this issue. Imām Ahmad bin Hanbal said that Sayyedinā Ibn Masud ,may Allāh be pleased with him, used to have a hard stand on this matter.Imām Ahmad was asked concerning those *tamāim* [amulets] which are hanged after the befalling of calamity.He said: "I hope there is nothing wrong with this".

Al-Khallāl has narrated that 'Abdullāh, the son of Imām Ahmad has narrated that he saw that his father used to wrire *taw'idh* [amulets] for those who have certain fear and for fever after it strikes.

[Zād al Ma'ad, 4/291, Dar al-Fikr, Beirut]

An Amulet for women suffering from Labor Pain-by Ibn Abbas [May Allāh be pleased with him]

Shaykh Ibn al- Qayyīm writes:

ويُذكر عن عِكرمةَ، عن ابن عباس، قال: مَرَّ عيسى صلَّى الله على نبيِّنا وعليه وسَلَّم على بقرة قد اعترَضَ ولدُها في بطنها، فقالت: يا كلمةَ الله، ادعُ الله لي أن يُخَلِّصَني مما أنا فيه. فقال: يا خالقَ النفسِ مِنَ النفسِ، ويا مخلِّصَ النفسِ مِنَ النفسِ، ويا مُخْرِجَ النفسِ مِنَ النفسِ، خَلِّصْهَا. قال: فرمتْ بولدها، فإذا هي قائمة تَشُمُّه. قال: فإذا عَسُرَ عَلَى المرأةِ ولدُها، فاكتبه لها. وكل ما تقدم من الرقى، فإن كتابته نافعة.(زاد المعاد: ابن القيم الجوزية : ج4ص : 291دار الفكر : بيروت)

.Ikrima narrated that Sayyedinā Ibn Abbas [may Allāh be pleased with him] said "Sayyedinā 'Isa [bin Maryam] [May Peace of Allāh be upon him] once passed by a cow that was suffering from hard labor. The cow said [to Sayyedina Isa, peace of Allāh be upon him] 'O Word of Allāh! [Please] Ask Allāh to relive me from what I am suffering from.' He said [translation of the meaning] "O creator of the soul from another soul, who brings to life a soul from within another soul, relieve her". The cow then gave birth and soon started to smell her newly born. Ibn Abbās [may Allāh be pleased with him] then said: ''Therefore, when a woman is suffering from hard labor, write these words for her."
Al-Khallāl said: "Similarly those wordings [Islamic prayer] which we have mentioned before are also beneficial."

An Amulet for Nosebleed—Practiced by Shaykh Ibn Taymiyyah

Shaykh Ibn al-Qayyīm writes:

كتاب للرعاف: كان شيخ الإسلام ابن تيمية رحمه الله يكتب على جبهته: {وقيل يا أرض ابلعي ماءك، ويا سماء أقلعي وغيض الماء وقضي الأمر} [هود: 44]. وسمعته يقول: كتبتها لغير واحد فبرأ، فقال: ولا يجوز كتابتها بدم الراعف، كما يفعله

الجهال، فإن الدم نجس، فلا يجوز أن يكتب به كلام الله تعالى

(زاد المعاد: ابن القيم الجوزية : ج4ص : 291دار الفكر : بيروت)

Shaykh al-Islam Ibn Taymiyyah used to write following *Ayah* [verse] on his forehead: [Translation of the meaning]

Then the word went forth: "O earth! Swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"[Hūd, Ayah 44; 11:44]

In addition I heard Shaykh Ibn Taymiyyah say: "I wrote this *Ayah* for several people and they were cured." He also said: "It is not allowed to write this *Ayah* with the blood of the nosebleed as some ignorant people do, because blood is impure and one is not allowed to use it to write Allāh's speech."

[Zād al Ma'ad, 4/291, Dar al-Fikr, Beirut]

An Amulet for Fungal infection--- To be written at a special time

Shaykh Ibn al- Qayyīm writes:

كتاب آخر له: عند اصفرار الشمس يكتب عليه: {يا أيها الذين آمنوا اتقوا الله وآمنوا برسوله يؤتكم كفلين من رحمته ويجعل لكم نوراً تمشون به، ويغفر لكم والله غفور رحيم} (الحديد: 28)

(زاد المعاد: ابن القيم الجوزية : ج4ص : 291دار الفكر : بيروت)

When the Sun becomes Yellow[about to set] one should write the following Ayah: [Translation of the meaning]
O ye that believe! Fear Allāh, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in

your path), and He will forgive you (your past): for Allāh is Oft- Forgiving, Most Merciful. [Al –Hadid, Ayah 28; 57:28]

[Zād al Ma'ad, 4/291, Dar al-Fikr, Beirut]

There is no *hadīth* which says that this verse has to be written only when the Sun becomes Yellow. This is the personal experience of Shaykh Ibn al-Qayyīm. Similarly other scholars, based upon their experience have suggested certain other amulets to be written at certain fixed time.

An Amulet for Toothache

Shaykh Ibn al-Qayyīm writes:

كتاب لوجع الضرس: يكتب على الخد الذى يلى الوجع: بسم الله الرحمن الرحيم: {قل هو الذى أنشأكم وجعل لكم السمع والأبصار والأفئدة قليلاً ما تشكرون}(النحل: 78

One should write on the cheek that is closer to the pain: [Translation of the meaning]
'In the name of God, most Gracious, most Compassionate'. It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is ye give! [Al-Muminūn, Ayah 78; 23:78. Also Al-Mulk, Ayah 23; 67:23]

Amulets based on the experience of Shaykh Ibn al-Qayyīm

An Amulet for Fever of Three day

Shaykh Ibn al- Qayyīm writes:

كتاب آخر للحمى المثلثة: يكتب على ثلاث ورقات لطاف: بسم الله فرّت، بسم

الله مرت، بسم الله قلت، ويأخذ كل يوم ورقة، ويجعلها فى فمه، ويبتلعها بماء

(زاد المعاد: ابن القيم الجوزية : ج4ص : 291دار الفكر : بيروت)

One should write the following on three thin separate papers: [Translation of the meaning]
"In the name of Allāh it is running away, In the name of Allāh it has subsided, In the name of Allāh it has decreased".
Eevery day [that the fever lasts], one should swallow the paper with some water.
[Zād al Ma'ad, 4/291, Dar al-Fikr, Beirut]

The wordings of this amulet are not established by any *sahih hadīth*. Since the help is sought from Allāh, there is no prohibition in using these types of amulets.

An Amulet for Sciatica

Shaykh Ibn al-Qayyīm writes:

كتاب آخر لعرق النسا: بسم الله الرحمن الرحيم، اللهم رب كل شيء، ومليك كل شيء، وخالق كل شيء، أنت خلقتنى، وأنت خلقت النَّسا، فلا تسلطه على بأذى، ولا تسلطنى عليه بقطع، واشفنى شفاء لا يغادر سقماً، لا شافى إلا أنت۔

(زاد المعاد: ابن القيم الجوزية : ج4ص : 291دار الفكر : بيروت)

One should write 'In the name of Allāh, most Gracious, most Compassionate'. O! Allāh, Lord of everything, owner of everything and Creator of everything! You have created the Sciatic nerve and me .Do not give power over me, nor allow it to cut it.Heal me completely and eradicate the illness.There is none who can heal except You."
[Zād al Ma'ad, 4/291, Dār al-Fikr, Beirut]

The wording of this amulet is not established by any sahih

hadīth. Since the help is sought from Allāh, there is no prohibition in using these types of amulets.

Amulets in Non-Arabic Language

We have already seen the permissibility of using *ruqya* in non-Arabic language as long as it does not contain any *shirk, kufr,* magic and help is sought from Allāh alone.The reciter must be a Muslim and must understand the meaning of it.The same rule applies to amulets as well.

The great Indian Hanafī Jurist and *muhaddith* Shāh Abdul Azīz Dehlawī al-Naqshbandi [d.1239 A.H/1823 C.E] used to give *tawīdh* [amulets] in non-Arabic language as well.
[Shah Abdul Azīz, Malfuzāt, p.124, Pakistan Educations Publishers Limited, Karachi.1380/1960]

The leading Salafi scholars of the Indian Subcontinent like Nazir Hussain Dehlawī and Siddiq Hasan Khan Bhopāli have their hadīth transmission chain passing through Shah Abdul Azīz nuaddithth Dehlawī.

Washing Amulets with Water and Drinking it

View of Sayyidinā Ibn Abbās [May Allāh be pleased with him]

Imām al-Baghawi writes:

وروى عن عائشة أنها كانت لا ترى بأسا أن يعوذ فى الماء، ثم يعالج به المريض.
قال مجاهد: لا بأس أن يكتب القرآن ويغسله، ويسقيه المريض، ومثله عن أبي
قلابة، و كرهه النخعي، وابن سيرين. وروى عن ابن عباس أنه أمر أن يكتب لامرأة
تعسر عليها ولادتها، آيتين من القرآن وكلمات، ثم يغسل وتسقى. وقال أيوب:

رأيت أبا قلابة كتب كتابا من القرآن، ثم غسله بماء، وسقاه رجلا كان به وجع،
يعنى: الجنون.
(شرح السنة: للإمام البغوى: المكتب الإسلامى: بيروت، 1403هـ- 1983م)

Sayyeda Ayesha (rd) did not see anything wrong in reciting the wordings of *taw'idh* over water and then using that water for the treatment of the patient. Mujahid said "It is permisisble to write [the verses of] the Qur'ān and wash it and then give that water to the patient to drink." And a similar thing is narrated from Abu Qulāba. Al- Nakahi and Ibn Sirin have decalred it disliked *[makruh]*.And it is reported from Ibn Abbās that a woman was facing problem during the delivery of a child. Ibn Abbās told a few verses from the Qur'ān and other wordings to be written and then washed and this water should be then given to the woman to drink. Ayyub said" I saw Abu Qulāba writing a few verses of the Qur'ān, then he washed it with water and gave it to a man to drink who was suffering from insanity *[junoon]*
[Sharh al-Sunna, 12/166, Al-Maktabah al- Islami, Beirut, 1403/1983]

Shaykh Ibn Taymiyyah [d.728 A.H/1328 A.H] on washing amulets and drinking it
Shaykh Ibn Taymiyyah writes:

ويجوز أن يكتب للمصاب وغيره من المرضى شيئًا من كتاب الله وذكره بالمداد
المباح ويغسل ويسقى، كما نص على ذلك أحمد وغيره. قال عبد الله بن أحمد: قرأت
على أبي، ثنا يَعلى بن عبيد، ثنا سفيان، عن محمد بن أبي ليلى، عن الحكم، عن سعيد
بن جُبَيْر، عن ابن عباس قال: إذا عسر على المرأة ولادتها فليكتب: بسم الله لا إله
إلا الله الحليم الكريم، سبحان الله رب العرش العظيم، الحمد لله رب العالمين
{كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا} (النازعات: 46) {فَاصْبِرْ كَمَا
صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ

يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ} [الأحقاف: 35]
قال أبي: ثنا أسود بن عامر بإسناده بمعناه، وقال: يكتب في إناء نظيف فيسقي، قال أبي: وزاد فيه وكيع: فتسقي وينضح ما دون سرتها. قال عبد الله: رأيت أبي يكتب للمرأة في جَامٍ أو شيء نظيف.

(مجموع فتاوى ابن تيمية: ج19ص :36دار الوفاء: مصر 1426هـ 2005م)

It is permissible to write for the one afflicted [with the evil eye] and others of the sick something from the Book of Allāh and His *dhikr* with permissible ink, and wash [the ink off the paper] and give it to drink, as Ahmad and others have explicated. 'Abdullah ibn Ahmad said: 'I read unto my father: Ya'la ibn 'Ubayd narrated to us: Sufyan narrated to us: from Muhammad ibn Abi Layla: from al-Hakam: from Sa'id ibn Jubayr: from Ibn 'Abbas (Allāh be pleased with him): he said: When labour becomes difficult for a woman one should write: 'In Allāh's name, there is no god but Allāh, the Clement the Honourable. Glory to Allāh Lord of the Magnificent Throne! All praise to Allāh Lord of the Worlds. On the day when they behold it, it will be as if they had but tarried for an evening or the morning thereof (Al Nazi'at,79:46), On the day when they behold what they were promised, it will be as if they had but tarried for an hour of a day, A clear message. Shall any be destroyed save evil-living folk? (Al-Ahqaf, 46:35)

My father said: 'Aswad ibn 'Amir narrated to us with his chain [of narration] the same thing and he said: one writes [the ta'widh] in a clean vessel and gives it to drink'. My father said: 'and Waki' added in his narration: she is given to drink [from it] and it is sprinkled below her navel. 'Abdullah said: I saw my father writing [a *ta'widh*] for a woman on a cup or

something clean.'

[Majmua' Al-Fatāwā, 19/36, Dar al-Wafa', Egypt. 1426 A.H/ 2005 C.E]

From this narration we see:

(1) There is no harm in writing amulets in a clean cup or bowl.
(2) The amulet can be written with any *halāl* and clean thing.
(3) The amulet can be washed and its water can be given to the patient to drink as well as it can be sprinkled on the patient.

Shaykh Ibn Taymiyyah writes further:

وقال أبو عمرو محمد بن أحمد بن حمدان الحيري: أنا الحسن بن سفيان النَّسَوِيّ، حدثني عبد الله بن أحمد بن شبويه، ثنا علي بن / الحسن بن شَقِيق، ثنا عبد الله بن المبارك، عن سفيان، عن ابن أبي ليلى، عن الحكم، عن سعيد بن جبير، عن ابن عباس قال: إذا عسر على المرأة ولادها فليكتب: بسم الله لا إله إلا الله العلي العظيم لا إله إلا الله الحليم الكريم، سبحان الله وتعالى رب العرش العظيم والحمد لله رب العالمين {كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا} [النازعات: 46]

{فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ} [الأحقاف: 35]

قال علي: يكتب في كَاغَدَة [كاغدة: الكَاغَدُ: القرطاس، مُعَرَّب] فيعلق على عضد المرأة، قال علي: وقد جربناه فلم نر شيئًا أعجب منه، فإذا وضعت تحله سريعًا، ثم تجعله في خرقة أو تحرقه.

(مجموع فتاوى ابن تيمية: ج19ص :37دار الوفاء: مصر 1426هـ 2005م)

Shaykh Ibn Taymiyyah then transmitted this narration of Ibn 'Abbās through another route, and he said at the end of it: 'Ali

hadīth. Since the help is sought from Allāh, there is no prohibition in using these types of amulets.

Amulets in Non-Arabic Language

We have already seen the permissibility of using *ruqya* in non-Arabic language as long as it does not contain any *shirk, kufr,* magic and help is sought from Allāh alone.The reciter must be a Muslim and must understand the meaning of it.The same rule applies to amulets as well.

The great Indian Hanafi Jurist and *muhaddith* Shāh Abdul Azīz Dehlawī al-Naqshbandi [d.1239 A.H/1823 C.E] used to give *tawīdh* [amulets] in non-Arabic language as well.
[Shah Abdul Azīz, Malfuzāt, p.124, Pakistan Educations Publishers Limited, Karachi.1380/1960]

The leading Salafi scholars of the Indian Subcontinent like Nazir Hussain Dehlawī and Siddiq Hasan Khan Bhopāli have their hadīth transmission chain passing through Shah Abdul Azīz nuaddithth Dehlawī.

Washing Amulets with Water and Drinking it

View of Sayyidinā Ibn Abbās [May Allāh be pleased with him]

Imām al-Baghawi writes:

وروى عن عائشة أنها كانت لا ترى بأسا أن يعوذ في الماء، ثم يعالج به المريض. قال مجاهد: لا بأس أن يكتب القرآن ويغسله، ويسقيه المريض، ومثله عن أبي قلابة. وكرهه النخعي، وابن سيرين. وروى عن ابن عباس أنه أمر أن يكتب لامرأة تعسر عليها ولادتها، آيتين من القرآن وكلمات، ثم يغسل وتسقى. وقال أيوب:

رأيت أبا قلابة كتب كتابا من القرآن، ثم غسله بماء، وسقاه رجلا كان به وجع، يعني: الجنون.

(شرح السنة: للإمام البغوى: المكتب الإسلامي: بيروت، 1403هـ-1983م)

Sayyeda Ayesha (rd) did not see anything wrong in reciting the wordings of *taw'idh* over water and then using that water for the treatment of the patient. Mujahid said "It is permisisble to write [the verses of] the Qur'ān and wash it and then give that water to the patient to drink." And a similar thing is narrated from Abu Qulāba. Al- Nakahi and Ibn Sirin have decalred it disliked *[makruh]*.And it is reported from Ibn Abbās that a woman was facing problem during the delivery of a child. Ibn Abbās told a few verses from the Qur'ān and other wordings to be written and then washed and this water should be then given to the woman to drink. Ayyub said" I saw Abu Qulāba writing a few verses of the Qur'ān, then he washed it with water and gave it to a man to drink who was suffering from insanity *[junoon]*

[Sharh al-Sunna, 12/166, Al-Maktabah al- Islami, Beirut, 1403/1983]

Shaykh Ibn Taymiyyah [d.728 A.H/1328 A.H] on washing amulets and drinking it

Shaykh Ibn Taymiyyah writes:

ويجوز أن يكتب للمصاب وغيره من المرضى شيئًا من كتاب الله وذكره بالمداد المباح ويغسل ويسقى، كما نص على ذلك أحمد وغيره. قال عبد الله بن أحمد: قرأت على أبي، ثنا يَعلى بن عبيد، ثنا سفيان، عن محمد بن أبي ليلى، عن الحكم، عن سعيد بن جُبَيْر، عن ابن عباس قال: إذا عسر على المرأة ولادتها فليكتب: بسم الله لا إله إلا الله الحليم الكريم، سبحان الله رب العرش العظيم، الحمد لله رب العالمين {كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا} [النازعات: 46] {فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ

your path), and He will forgive you (your past): for Allāh is Oft- Forgiving, Most Merciful. [Al –Hadid, Ayah 28; 57:28]

[Zād al Ma'ad, 4/291, Dar al-Fikr, Beirut]

There is no *hadīth* which says that this verse has to be written only when the Sun becomes Yellow. This is the personal experience of Shaykh Ibn al-Qayyīm. Similarly other scholars, based upon their experience have suggested certain other amulets to be written at certain fixed time.

An Amulet for Toothache

Shaykh Ibn al-Qayyīm writes:

كتاب لوجع الضرس: يكتب على الخد الذى يلى الوجع: بسم الله الرحمن الرحيم:
{قل هو الذى أنشأكم وجعل لكم السمع والأبصار والأفئدة قليلاً ما تشكرون}(النحل: 78

One should write on the cheek that is closer to the pain:
[Translation of the meaning]
'In the name of God, most Gracious, most Compassionate'. It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is ye give! [Al-Muminūn, Ayah 78; 23:78. Also Al-Mulk, Ayah 23; 67:23]

Amulets based on the experience of Shaykh Ibn al-Qayyīm

An Amulet for Fever of Three day

Shaykh Ibn al- Qayyīm writes:

كتاب آخر للحمى المثلثة: يكتب على ثلاث ورقات لطاف: بسم الله فرّت، بسم الله مرت، بسم الله قلت، ويأخذ كل يوم ورقة، ويجعلها فى فمه، ويبتلعها بماء

(زادالمعاد: ابن القيم الجوزية : ج4ص : 291دار الفكر : بيروت)

One should write the following on three thin separate papers:
[Translation of the meaning]
"In the name of Allāh it is running away, In the name of Allāh it has subsided, In the name of Allāh it has decreased".
Eevery day [that the fever lasts], one should swallow the paper with some water.
[Zād al Ma'ad, 4/291, Dar al-Fikr, Beirut]

The wordings of this amulet are not established by any *sahih hadīth*. Since the help is sought from Allāh, there is no prohibition in using these types of amulets.

An Amulet for Sciatica

Shaykh Ibn al-Qayyīm writes:

كتاب آخر لعرق النسا: بسم الله الرحمن الرحيم، اللهم رب كل شىء، ومليك كل شىء، وخالق كل شىء، أنت خلقتنى، وأنت خلقت النّسا، فلا تسلطه على بأذى، ولا تسلطنى عليه بقطع، واشفنى شفاء لا يغادر سقماً، لا شافى إلا أنت۔

(زادالمعاد: ابن القيم الجوزية : ج4ص : 291دار الفكر : بيروت)

One should write 'In the name of Allāh, most Gracious, most Compassionate'. O! Allāh, Lord of everything, owner of everything and Creator of everything! You have created the Sciatic nerve and me .Do not give power over me, nor allow it to cut it.Heal me completely and eradicate the illness.There is none who can heal except You."
[Zād al Ma'ad, 4/291, Dār al-Fikr, Beirut]

The wording of this amulet is not established by any sahih

hadīth. Since the help is sought from Allāh, there is no prohibition in using these types of amulets.

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We have already seen the permissibility of using *ruqya* in non-Arabic language as long as it does not contain any *shirk, kufr,* magic and help is sought from Allāh alone.The reciter must be a Muslim and must understand the meaning of it.The same rule applies to amulets as well.

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يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ} [الأحقاف: 35]

قال أبي: ثنا أسود بن عامر بإسناده بمعناه، وقال: يكتب فى إناء نظيف فيسقى، قال أبي: وزاد فيه وكيع: فتسقى وينضح ما دون سرتها. قال عبد الله: رأيت أبي يكتب للمرأة فى جامٍ أو شيء نظيف.

(مجموع فتاوى ابن تيمية: ج19ص :36دار الوفاء: مصر 1426ھ 2005م)

It is permissible to write for the one afflicted [with the evil eye] and others of the sick something from the Book of Allāh and His *dhikr* with permissible ink, and wash [the ink off the paper] and give it to drink, as Ahmad and others have explicated. 'Abdullah ibn Ahmad said: 'I read unto my father: Ya'la ibn 'Ubayd narrated to us: Sufyan narrated to us: from Muhammad ibn Abi Layla: from al-Hakam: from Sa'id ibn Jubayr: from Ibn 'Abbas (Allāh be pleased with him): he said: When labour becomes difficult for a woman one should write: 'In Allāh's name, there is no god but Allāh, the Clement the Honourable. Glory to Allāh Lord of the Magnificent Throne! All praise to Allāh Lord of the Worlds. On the day when they behold it, it will be as if they had but tarried for an evening or the morning thereof (Al Nazi'at,79:46), On the day when they behold what they were promised, it will be as if they had but tarried for an hour of a day, A clear message. Shall any be destroyed save evil-living folk? (Al-Ahqaf, 46:35)

My father said: 'Aswad ibn 'Amir narrated to us with his chain [of narration] the same thing and he said: one writes [the ta'widh] in a clean vessel and gives it to drink'. My father said: 'and Waki' added in his narration: she is given to drink [from it] and it is sprinkled below her navel. 'Abdullah said: I saw my father writing [a *ta'widh*] for a woman on a cup or

something clean.'

[Majmua' Al-Fatāwā, 19/36, Dar al-Wafa', Egypt. 1426 A.H/ 2005 C.E]

From this narration we see:

(1) There is no harm in writing amulets in a clean cup or bowl.
(2) The amulet can be written with any *halāl* and clean thing.
(3) The amulet can be washed and its water can be given to the patient to drink as well as it can be sprinkled on the patient:

Shaykh Ibn Taymiyyah writes further:

وقال أبو عمرو محمد بن أحمد بن حمدان الحِيرى: أنا الحسن بن سفيان النَّسَوِىّ، حدثنى عبد الله بن أحمد بن شبويه، ثنا على بن / الحسن بن شَقِيق، ثنا عبد الله بن المبارك، عن سفيان، عن ابن أبى ليلى، عن الحكم، عن سعيد بن جبير، عن ابن عباس قال: إذا عسر على المرأة ولادها فليكتب: بسم الله لا إله إلا الله العلى العظيم لا إله إلا الله الحليم الكريم، سبحان الله وتعالى رب العرش العظيم والحمد لله رب العالمين {كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا} [النازعات: 46]

{فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ} [الأحقاف: 35]

قال على: يكتب فى كاغَدَة [كاغدة: الكاغَدُ: القرطاس، مُعَرَّب] فيعلق على عضد المرأة، قال على: وقد جربناه فلم نر شيئًا أعجب منه، فإذا وضعت تحله سريعًا، ثم تجعله فى خرقة أو تحرقه۔

(مجموع فتاوى ابن تيمية: ج19ص :37دار الوفاء: مصر 1426ھ 2005م)

Shaykh Ibn Taymiyyah then transmitted this narration of Ibn 'Abbās through another route, and he said at the end of it: 'Ali

(meaning Ibn al-Hasan, the nephew of the narrator of this narration) said: 'one writes [the *ta'widh*] on paper and ties it around the upper arm of a woman'. 'Ali said: 'indeed we tried this and did not see anything more remarkable than it. When she delivered, it was quickly disposed of, by subsequently shredding it or burning it.'

[Majmua' Al-Fatāwa, 19/37, Dar al-Wafa', Egypt. 1426 A.H/ 2005 C.E]

This narration mentioned by Shaykh Ibn Taymiyyah proves that there is no harm in tying amulets.

Shaykh Ibn al-Qayyīm writes:

ورخص جماعة من السلف فى كتابة بعض القرآن وشربه، وجعل ذلك من الشفاء الذى جعل الله فيه-(زاد المعاد: ابن القيم الجوزية : ج4ص : 291دار الفكر : بيروت)

Several scholars from the first three generations *[salaf]* have allowed writing the [verses from] Qur'ān and then washing it and drinking that water.They used to consider it as a healing from Allāh.

[Zād al Ma'ad, 4/291, Dar al-Fikr, Beirut]

Amulets for difficulty during childbirth—Use of Saffron

Shaykh Ibn al- Qayyīm writes

قال الخَلال: حدَّثنى عبدُ الله بن أحمد، قال: رأيتُ أبي يكتب للمرأة إذا عَسُرَ عليها ولادُتها فى جامٍ أبيض، أو شىء نظيف، يكتُبُ حديث ابن عباس رضى الله عنه: لا إله إلا الله الحليمُ الكريمُ، سبحان الله ربّ العرش العظيم، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ: {كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَاغٌ}(الأحقاف: 35]

{كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا}(النازعات: [46]

قال الخَلال: أنبأنا أبو بكر المَرْوزيُّ: أنَّ أبا عبد الله جاءه رجل فقال: يا أبا عبد الله، تكتبُ لامرأة قد عَسُرَ عليها ولدُها منذ يومين؟ فقال: قُلْ له: يَجِئ بجامٍ واسع، وزعفرانٍ، ورأيتُهُ يكتب لغير واحد-

(زاد المعاد: ابن القيم الجوزية : ج4ص : 291دار الفكر : بيروت)

Al Khallāl narrated that 'Abdullah the son of Imām Ahmad said that his father wrote amulet on a white paper or a white bowl for women who suffered from difficult pregnancies.In the amulet he wrote the hadīth narrated by Sayyedina Ibn Abbās [Translation of the meaning] There is no deity worthy of worship except Allāh, The Most Forbearing, the Most Generous. All praise is due to Allāh, the Lord of the Mighty Throne.All the praises and thanks are to Allāh the Lord of all created things.

Therefore patiently persevere, as did (all) apostles of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress? [Al-Ahqaf, ayat 35, 46:35] The Day they see it, (It will be) as if they had tarried but a single evening, or (at most till) the following morn! [An-Naziat, ayat 46, 79:46]

Al- Khallāl narrated that al-Maruzī said that a man came to father of Abdullāh [that is Imām Ahmad] and asked him to write an amulet for a woman who had gone into labor pain for two days. Imām Ahmad asked the man to bring a wide bowl

with some Saffron [and wrote the amulet for that woman].He narrated that Imām Ahmad used to write amulet for several other people.

[Zād al Ma'ad, 4/291, Dar al-Fikr, Beirut]

It is clear that there is no harm in using Saffron for writing amulets on a clean bowl.
Shaykh Ibn al- Qayyīm writes:

كتاب آخر لذلك: يكتب في إناء نظيف: {إذا السماء انشقت وأذنت لربها وحقت وإذا الأرض مدت وألقت ما فيها وتخلت} [الانشقاق: 1-4]، وتشرب منه الحامل، ويرش على بطنها-(زاد المعاد: ابن القيم الجوزية: ج4ص: 291دار الفكر: بيروت)

There is another method of writing this amulet. This should be written in a clean bowl.The pregnant woman should drink water from this bowl and should sprinkle some of it on her stomach. [Translation of the meaning]

By the (angels) who tear out (the souls of the wicked) with violence; By those who gently draw out (the souls of the blessed); And by those who glide along (on errands of mercy), Then press forward as in a race. [Al-Inshiqaq, ayat 1-4; 84:1-4]

[Zād al Ma'ad, 4/291, Dar al-Fikr, Beirut]
Imām al-Dhahabi writes:

ونص أحمد أن القرآن اذا كتب في شيء وغسل و شُرب ذلك الماء فانّه لا بأس به، وأن الرجل يكتب القرآن في اناء ثم يسقيه المريض، و كذلك يقرأ القرآن على شيء ثم يشرب، كل ذلك لا بأس به. و كذلك يقرأ على الماء ويرش على المريض، و كذلك يكتب للمرأة اذا عسرت عليها ولادتها شيء من القرآن وتُسقى.
وروى أن ابن عباس قال: كان اذا عسر على المرأة ولادتها أخذ اناء نظيفاً و كتب فيه-{كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ (٢) وَكَأَنَّهُمْ يَوْمَ يَرَوْنَهَا. إِلَى آخِرِ الآيَةِ (٣). لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ} (٤) ثم يغسل وتسقى المرأة وينضح على بطنها.

(٢)سورة الأحقاف آية ٣٥
(٣)سورة النازعات آية ٤٦: {كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عشية أو ضحاها}.
(٤)سورة يوسف آية ١١١.
(الطب النبوى: الذهبى: ص :281دار احياء العلوم: بيروت: ١٤٠٦)

Imām Ahmad said there is no prohibition for writing [the verses of] the Qurā'n on something, then washing it and drinking that water thus obtained. And if a person writes Qur'ān on some bowl or something else and after washing it, the water thus obtained is given to a patient and then also there is no harm in it.Similarly after reciting the Qur'ān over water, the water should be sprinkled onto the patient and if a woman is suffering from labor pain, the verses of the Qurā'n should be written on something, then washed and the water thus obtained should be given to that woman for drinking.

It is narrated from Sayyedina Ibn Abbās that when a woman is suffering from labor pain, the following should be written on a clean bowl and then it should be washed and the water thus obtained should be given to the woman for drinking.

On the Day that they see the (Punishment) promised them [al-Ahqaf, Ayah 35; 46:35]
The Day they see it, (It will be) as if they had tarried but a single evening, or (at most till) the following morn! [Al-Nazi'āt, Ayah 46; 79:46]
There is, in their stories, instruction for men endued with understanding. [Yusuf, Ayah 111; 12:111]

[Al- Tibb al nab[illegible]i, p.281, Dār Ihya' al 'Uloom, Beirut, 1406/1986]

Imām al-Bukhāri writes:

Narrated 'Aisha: The Prophet, during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the *Mu'auwidhat* (*Surah an-Nās and Surah al-Falaq*). When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing.

[Sahih al-Bukhāri, English, The book of Medicine, Volume 7, Book 71 Number 647]

Imām ibn Hajar al-'Asqalāni al-Shafi'i explains the above hadīth as:

قال عياض وفائدة التفل التبرك بتلك الرطوبة والهواء والتفث للمباشر للرقية المقارن للذكر الحسن كما يتبرك بغسالة ما يكتب من الذكر والأسماء وقال النووي أيضا-(فتح الباري شرح صحيح البخاري: ج12ص :371دار الفكر، بيروت)

Qadi 'Iyad said, 'The benefit of blowing here is to gain the blessings *(tabarruk)* from that moisture of the air which carries the *dhikr* (recited by the mouth), just as one seeks blessings from the water which is used to wash written words of *dhikr* and the Divine Names and [Imām] al-Nawawi said the same.

[Fath al Bari, 12/371, Dar al-Fikr, Beirut]

This proves that Imām Qadi 'Iyad al Maliki [d.544 A.H/ 1149 A.H],Imām al-Nawawi al-Shafi'i [d.677A.H/ 1278 C.E] and Imām ibn Hajar al-'Asqalālni al-Shafi'i [d.852 A.H/1448 C.E] agreed to washing amulets with water and drinking it.

An amulet from Sayyidinā Umar [May Allāh be pleased with him]

The Incidence of River Nile

Imām Ibn Kathir [d.774 A.H/1373 C.E] writes that when Egypt fell under the Islamic empire, it was found that there was a custom to throw a virgin girl in the river Nile on the Eleventh night of the non-Arabic month.The governor of Egypt 'Amr Ibn al-Aṣ [may Allāh be pleased with him] informed the Caliph Sayyedina Umar Ibn al- Khattab [may Allāh be pleased with him] about this custom. Umar Ibn al-Khattab [may Allāh be pleased with him] wrote a letter addressed to the river Nile. The letter read like this:

فلما قدم كتابه أخذ عمرو البطاقة فإذا فيها من عبد الله عمر أمير المؤمنين إلى نيل أهل مصر، أما بعد: فإن كنت إنما تجرى من قبلك ومن أمرك فلا تجر فلا حاجة لنا فيك، وإن كنت إنما تجرى بأمر الله الواحد القهار، وهو الذى يجريك فنسأل الله تعالى أن يجريك-

(تفسير ابن كثير: سورة السجدة-الآية 27 البداية والنهاية: ابن كثير: ج7ص : 98دار عالم الكتب بالرياض: 1424هـ 2003

"From Allāh's slave, the commander of the faithful, Umar, to the Nile, the river of the people of Egypt. (I proceed to say that) If you flow on your own and according to your own will and pleasures, then don't flow. And if Allāh, the One, the Omnipotent makes you flow, then we pray to Allāh to make you flow again."

Sayyidina 'Amr ibn al-As took this letter and threw it into the Nile as instructed. One night had barely past, and the water level of the Nile had risen to sixteen cubits. Aridity and famine gave way to fertility and affluence. Hardship gave way to comfort and ease. Through the blessings of this letter, Egypt

became verdant and green. The River Nile has been flowing since. And there was no need for any further human sacrifices. Thus Egypt was purged once and for all from this impure custom.

[Tafsīr Ibn Kathir, Under Surah Surat Al-Sajdah, Ayat 27; 32:27]

[Al-Bidaya wa'l-Nihaya, 7/98, Dar 'Alim al-Kutub, Riyadh. 1424/2003]

From this we see that the Noble Qur'ān, thus when written, becomes a perpetual sort of supplication to Allāh by the one who is wearing it or has it inscribed somewhere.

Tamāim [Pl.Tamima]

Imām al-Mubarak bin Muhammad, known as Ibn al-'Athir [d.606AH/1201 CE] defines Tamāim as

التمائم : التعاويذ والحروز ، وعقدها تعليقها على الإنسان
(جامع الأصول فى أحاديث الرسول، ابن الأثير، ج ، 4ص ، 733دار الكتب العلمية بيروت١٤١٨ھ)

[The meaning of] *Tamāim* is *ta'widh* (amulets) and *hurūz* [seashells, mollusc shells and stone tied together in the form of a string] and to say entangle (with *tamāim*) means to hang it acround the neck.

[Jami` al'usul, 4/733, Dār al-Kutub al-`Ilmiyah, Beirut, 1418 AH]

Imām al-Baghawi [d.516 AH] writes:

التمائم : جمع التميمة، وهى خرزات كانت العرب تعلقها على أولادهم يتقون بها

العين بزعمهم ، فأبطلها وروى أن النبى (صلى الله عليه وسلم) قطع التميمة من عنق الفضل بن عباس ..... الشرع
(شرح السنة، البغوى، ج ، 12ص ،158-159 المكتب الإسلامى، بيروت، 1403ھ)

Al Tamāim: Plural *Tamima,* are those sea shells, mollusc shells and stones which the Arabs used to hang around their children's neck .They believed that this will prevent them from eveil eye.The Islamic law *[shariah]* declared it false and made it unacceptable..... It is narrated that the Messenger of Allāh (Allāh bless him and give him peace) cut a *tamimā* from the neck of Fadl ibn Abbas. [See Al-Mustadrak, 4/417-]

[Sharh al-Sunnah, 12/158-9, al –Maktabah al –Islami, Beirut 1403 AH]

Imām al-Bayhaqi writes:

التميمة يقال إنها خرزة كانوا يتعلقونها يرون انها تدفع عنهم الآفات ويقال قلادة تعلق فيها العوذ
(سنن الكبرى، البيهقى، ج9ص ، 350مكتبة دار الباز، مكة المكرمة، ١٤١٤ھ)

The seashells and stones which the Arabs [during the time of *Jahiliyyah*] used to hang around their neck with the belief that it will remove difficulty and hardship is called tamīma and the pendant which is hanged [across the neck] is also called the same.

[Sunan al-Kubra, 9/350, Maktabah dar al-Baz, Makkah al-Mukarramah, 1414 AH]

Imām Sayyid Ibn Áābidīn Shāmī [d.1252/1836] writes:

وفى الشلبى عن ابن الأثير التمائم جمع تميمة وهى خرزات كانت العرب تعلقها على

أولادهم يتقون بها العين فى زعمهم فأبطلها الإسلام

(ردالمحتار، ابن عابدين، ج9ص ،523دار الكتب العلمية بيروت ١٤١٥ھ، ١٩٩٤م)

[In the book al-Shalbī] it is narrated from Ibn al-Athīr: *tamā'im* is the plural of *tamīmā,* and they are sea shells and stones which the Arabs would hang on their children to protect them from the evil eye in [accordance] with their belief, so Islam abolished it.

[Radd al-Muhtār, Ibn Áābidīn, 9/523, Dār al-Kutub al-`Ilmiyah, Beirut, 1415/1994]

Shaykh Shamsul Haq Azīmābādī [d.1329AH/1911C.E] writes:

(والتمائم) جمع التميمة وهى التعويذة التى لا يكون فيها أسماء الله تعالى وآياته المتلوة والدعوات المأثورة تعلق على الصبى قال فى النهاية : التمائم جمع تميمة وهى خرزات كانت العرب تعلقها على أولادهم يتقون بها العين فى زعمهم فأبطلها الإسلام

عون المعبود: شمس الحق العظيم آبادي: رقم الحديث : 3883دار الفكر: بيروت: 1351ھ- 1932

(AlTamāim) Plural *Tamīmā* (mentioned in this hadīth) are those amulets which contain no Divine Names or Qur'ānic *Ayat* or words of *dhikr* and *du'ā,* which are hung on youth. [Ibn al-Athir] said in his Nihaya, 'These are sea shells and pendants which the Arabs used to hang upon their children to safeguard them from the evil eye, so Islam abolished them.

['Awn al-Ma'bud, Hadīth 3883, Dar al Fikr, 1351 C.E/1932]

Imām Tāhir al-Patni [d.986AH/1578AH] writes:

وعقد التمائم اى تعليق التعاويذ والحز

(مجمع بحار الانوار: محمد بن طاهر الفتنى: ج ، 1ص : 274دار الايمان: المدينة المنورة)

To hang *tamāim* means to put seashells, stones, pebbles and *tawīdh* (amulets) in neck.

[Majma' Bihār al-anwār, 1/274, Dar al-Iman, al- Madina al-Munawwara, 1415 AH]

Things containing Qur'ānic verses cannot be called as *tamāim*

Imām al- Baghawi writes:

وقال عطاء: لا يعد من التمائم ما يكتب من القرآن

(شرح السنة، البغوى، ج ، 12ص ،158-159المكتب الإسلامى، بيروت، 1403ھ)

Ata said that *[ta'widh]* which contains [verses of] the Qur'ān cannot be called as *tamāim.*

[Sharh al-Sunnah, 12/158-9, al –Maktabah al –Islami, Beirut 1403 AH]

Imām Sayyid Ibn Áābidīn Shāmī [d.1252/1836] writes:

وقيل هى الخرزة التى تعلقها الجاهلية وفى المغرب وبعضهم يتوهم أن المعاذات هى التمائم وليس كذلك إنما التميمة الخرزة ولا بأس بالمعاذات إذا كتب فيها القرآن أو أسماء الله تعالى ويقال رقاه الراقى رقيا ورقية إذا عوذه ونفث فى عوذته

(ردالمحتار، ابن عابدين، ج9ص ،523دار الكتب العلمية، بيروت ١٤١٥ھ، ١٩٩٤)

Tamīma are those seashells and stones which people used to hang in the pre-Islamic days.And in *Maghrib* it is said that *taw'idhāt* [amulets] itself is *tamāim.* But this is not so. Only seashells and stones are called *tamīmā*.And if the *tawī'dhat* [amulets] conatins words from Qur'ān or names of Allāh, The glorified and exalted, then there is nothing wrong with that.

[Radd al-Muhtār, Ibn Áābidīn, 9/523, Dar al-Kutub al-`Ilmiyah, Beirut, 1415/1994]

From this it is clear that sea shells and stones are called *tamāim*. Things like paper, leather etc containing Qurā'nic verses and hung around neck or tied on arms is called *tāwidh*. However in some text we find that some Scholars have said that *"tamāim* containing Qurānic verses" are allowed. By this they meant amulets [tāwidh] containing words from Qur'ān and hadīth.

For example

وقال أحمد وقد سُئِل عن التمائمُ تُعَلَّق بعد نزول البلاء؛ قال: أرجو أن لا يكونَ به بأس-(زاد المعاد: ابن القيم الجوزية : ج4ص : 291دار الفكر : بيروت)

Imām Ahmad was asked concerning those *tamāim* which are hanged after the befalling of calamity.He said: "I hope there is nothing wrong with this".

[Ibn al-Qayyīm, Zād al Ma'ad, 4/291, Dar al-Fikr, Beirut]

In this statement Imām Ahmad has given the permissibility of use of *tamāim* but he did not mean sea shells and stones, but amulets containing Qurānic verses.

Can amulets be put before befalling of the calamity?

Imām al- Baghawī writes:

وقالت عائشة : ليس التميمة ما يعلق بعد نزول البلاء، ولكن التميمة ما علق قبل نزول البلاء، ليدفع به مقادير الله-
(شرح السنة، البغوی، ج ، 12ص ،158-159 المکتب الإسلامی، بیروت، 1403ھ)

Sayyeda Ayesha (may Allāh be pleased with her) said that the one which is put around the neck after the calamity has fallen

is not a *tamima*. But *tamima* is one which is put around the neck before the falling of the calamity with the belief that this will cancel the destiny decreed by Allāh.

[Sharh al-Sunnah, 12/158-9, al –Maktabah al –Islami, Beirut 1403 AH]

[See Al-Sunan al-Kubrā, Imām Bayhaqi, 9/350-Chishti]

أخبرنا أبو عبد الله الحافظ وأبو سعيد بن أبي عمرو قالا ثنا أبو العباس محمد بن يعقوب ثنا هارون بن سليمان ثنا عبد الرحمن بن مهدى عن عبد الله بن المبارك عن طلحة بن أبي سعيد عن بكير بن عبد الله بن الأشج عن القاسم بن محمد عن عائشة رضى الله عنها قالت ليس التميمة ما يعلق قبل البلاء إنما التميمة ما يعلق بعد البلاء ليدفع به المقادير

The meaning of this statement is that one can put a *ta'widh* around neck before falling of a calamity if one does not hold the belief that this will cancel the destiny decreed by Allāh.

Question 1

What is the meaning of the *hadīth* in which Prophet [Allāh bless him and give him peace] called *tamāim* (sea shell) as *shirk?*

Answer

The hadīth is narrated by Imām Abū Dawūd in his Sunan and it has already been quoted in the chapter of *ruqya*.The hadīth prohibits *tamāim* and not tawidh. It is agreed by everyone that *tamāim* (amulets, sea shells, stones) in neck is not allowed.However *ta'widh* (amulets containing Qur'ānic Verses) is allowed.

Question 2

What is the meaning of the *hadīth* in which wearing any string around neck is prohibited?

Answer

The hadīth is narrated by Imām Abū Dawūd. It says:

قال لی رسول الله صلی الله علیه وسلم یا رویفع لعل الحیاة ستطول بك بعدی فأخبر الناس أنه من عقد لحیته أو تقلد وترا أو استنجی برجیع دابة أو عظم فإن محمدا صلی الله علیه وسلم منه بریء

(سنن أبی داود: کتاب الطهارة: باب ما ینهی عنه أن یستنجی به)

The Apostle of Allāh (Allāh bless him and give him peace) said: You may live for a long time after I am gone, Ruwayfi', so, tell people that if anyone ties his beard or wears round his neck a string to ward off the evil eye, or cleanses himself with animal dung or bone, Muhammed has nothing to do with him.

[Sunan Abū-Dawūd; The Book of Purufication]

Explaining this hadīth, Imām al- Qurtubī al Maliki [d.671A.H/1273 C.E] writes:

وهذا کله تحذیر مما کان أهل الجاهلیة یصنعونه من تعلیق التمائم والقلائد، ویظنون أنها تقیهم وتصرف عنهم البلاء، وذلك لا یصرفه إلا الله عز وجل، وهو المعافی والمبتلی، لا شریك له، فنهاهم رسول الله صلی الله علیه وسلم عما کانوا یصنعون من ذلك فی جاهلیتهم. وعن عائشة قالت: ما تعلق بعد نزول البلاء فلیس من التمائم.

تفسیر الجامع لاحکام القرآن: القرطبی: سورة بنی إسرائیل آیة 82

This was all as a prohibition of what the people of *Jahiliyyah*

(Pre Islamic time) used to do in wearing amuelts *(tamāim)* and pendants *(qalāid)*, thinking that they protected them againt calamity, whereas only Allāh protects, relieves, and tests, and He has no partner. So the Prophet forbade them what they used to do in their ignorance. `A'isha said: "Whatever is worn after the descent of calamity is not an amulet.

[Ttafsīr al-Qurtubī, Under Chapter 17, Verse 82]

So the prohibition in this *hadīth* is about sea shells *(tamāim)* and pendants which people used to wear in the Pre Islamic time. It does not prohibit those amulets *(ta'widh)* which contains Qur'ānic verses with the belief that only Allāh protects and relieves.

Question 3

What is the meaning of the hadīth in which Ibn Masūd [May Allāh be pleased with him] called wearing of thread or pendant as shirk and removed it from his wife's neck?

Answer

The *hadīth* is narrated by Imām Al-Hākim. It says

عن زینب امرأة عبد الله بن مسعود: إن عبد الله رأی فی عُنقی خیطاً فقال: ما هذا؟ قلتُ: خیطٌ رُقی لی فیه، قالت: فأخذه ثم قطعه، ثم قال: أنتم آل عبد الله لأغنیاء عن الشرك

رواه ابن حبان والحاکم

Zaynab, the wife of `Abdullah ibn Mas`ud, reported that `Abdullah ibn Mas`ud (may Allāh be pleased with him) saw a pendant in my neck and asked: What is this? I replied: Pendant. He removed (cut) the pendant saying: "Ibn Mas'ūd's family

have no need of shirk"

[Al-Hākim, Sahih Ibn Hibbān. Another version in Sunan Abū Dawūd]

Explaining these types of narration Imām al- Bayhaqi writes:

والكراهية فيمن تعلقها وهو يرى تمام العافية وزوال العلة منها على ما كان أهل الجاهلية يصنعون فاما من تعلقها متبركا بذكر الله تعالى فيها وهو يعلم أن لا كاشف إلا الله ولا دافع عنه سواه فلا بأس بها إن شاء الله

(سنن الكبرى، البيهقي، ج9ص ' 350مكتبة دار الباز، مكة المكرمة، ١٤١٤هـ)

It is prohibited to hang these things because during the time of *Jahiliyyah* [ignorance] people used to consider these things as the cause of removing hardship and a source of security. And if amulets are hanged for the purpose of getting *barakā* [blessings] by the *dhikr* [rememberance] of Allāh with the belief that except Allāh no one else can remove the difficulty, then there is no harm in it.

[Sunan al-Kubra, 9/350, Maktabah dar al-Baz, Makkah al-Mukarramah, 1414 AH]

Imām al-Bayhaqi writes:

والذى روى عن ابن مسعود، مرفوعا «إن الرقى والتمائم والتولة شرك» فإنما أرادوا، والله أعلم، ما كان من الرقى والتمائم بغير لسان العربية مما لا يدرى

(السنن الصغير: البيهقى: ج ' 2ص 423باب فى التداوى والاكتواء والاسترقاء: دار الكتب العلمية: بيروت)

Sayyedina Ibn Masud has narrated with a *marfu'* chain that *ruqya, tamāim* and *tiwala* is *shirk* (polytheism). By this he means all those *ruqya* and *tamāim* which are in non-Arabic

language and whose meaning is unknown.

[Al-Sunan al-Sgahir, 2/423, Dar al-Kutub al-`Ilmiyah, Beirut

Imām Ibn al- Athir al- Jazari [d.606 AH/1210CE} writes:

وفى حديث عبد الله رضى الله عنه «التَّمائم والرُّقَى من الشِّرك» التمائم جمع تميمة وهى خَرَزات كانت العرب تُعلّقها على أولادهم يَتَّقُون بها العين فى زعْمهم، فأبْطلها الإسلام.

(النهاية: ابن الأثير الجزرى: ج ' 1ص : 193دار الكتب العلمية: بيروت: ١٤١٨هـ)

In the *hadīth* narrated by Abdullah [ibn Masud] it is stated that *tamāim* and *ruqya* is shirk. *Al-Tamāim,* plural *Tamima* are seashells, pebbles and stones which the Arabs in the pre-Islamic times used to put in their children's neck to prevent evil eye.Islam abolished it.

[Al-Nihāya, 1/193, Dar al-Kutub al-`Ilmiyah, Beirut, 1418AH]

Question 4

What is the meaning of the hadīth which says Prophet disliked tamāim?

Answer:

The *hadīth* is related by Imām Abū Dawūd in his Kitāb Al-Khātam [English edition: Chapter: Signet-Rings, Book 34 Hadīth 4210]. This *hadīth* is found in Sunan al-Nasāi as well. The scholars of the *hadīth* have declared this hadīth to be *munkar* and *da'if* (weak).More ever this *hadīth* talks about tamāim (amulets, sea shell) and not *tāwidh* (amuelts containing Qur'ānic verses). It is agreed by every one that *tamāim* (sea shells) are not allowed.We have already seen a hadīth in which

a companion of the Prophet [Allāh bless him and give him peace] used to hang amulet containing a du'ā in his children's neck. As per the understanding of the pious predecessors only those amulets *(tāwidh)* are prohibited which contains *shirk* or *kufr* or magic words or any other thing which is not approved by the *shariah.*

Question 5

What is the meaning of the hadīth in which Prophet [Allāh bless him and give him peace] did not accept the bay'ah [allegiance] of a man who was wearing a tamīmā?

Answer

This hadīth is narrated by Imām Ahmad in his musnad, number 16969.

حدثنا عبد الصمد بن عبد الوارث حدثنا عبد العزيز بن مسلم حدثنا يزيد بن أبي منصور عن دخين الحجري عن عقبة بن عامر الجهني أن رسول الله صلى الله عليه وسلم أقبل إليه رهط فبايع تسعة وأمسك عن واحد فقالوا يا رسول الله بايعت تسعة وتركت هذا قال إن عليه تميمة فأدخل يده فقطعها فبايعه وقال من علق تميمة فقد أشرك-(مسند الإمام أحمد)

It was narrated from 'Uqbah ibn 'Aamir al-Juhani that a group [of ten people] came to the Messenger of Allāh [Allāh bless him and give him peace] [to swear their allegiance *(bay'ah)* to him]. He accepted the *bay'ah* of nine of them but not of one of them. They said, "O Messenger of Allāh, you accepted the *bay'ah* of nine but not of this one." He said, "He is wearing a *tamima.*" The man put his hand (in his shirt) and broke it into pieces, then he (the Prophet, Allāh bless him and give him peace)) accepted his *bay'ah*. He said, 'Whoever wears a *tamima* has committed *shirk.*"

It is agreed that *tamāim* are not allowed. However *tāwidh* [amulets] containing verses from Qur'ān, hadīth and other things approved by *shariah* is allowed. People in the Pre Islamic time used to wear amulets, stones, sea shells etc with the belief that these things can change the destiny but when they used to enter the fold of Islam, they used to throw away these things.

Question 6

What is the meaning of the *hadīth* in which Prophet [Allāh bless him and give him peace] said: "Whoever wears a *tamāim*, may Allāh not fulfill his need".

Answer

This *hadīth* is narrated by Imām Ahmad in his musnad; number 16951.The hadīth has been called *da'if* (weak) by the salafi scholar Shaykh Al-Albani. The hadīth says

حدثنا أبو عبد الرحمن أخبرنا حيوة أخبرنا خالد بن عبيد قال سمعت مشرح بن هاعان يقول سمعت عقبة بن عامر يقول سمعت رسول الله صلى الله عليه وسلم يقول من تعلق تميمة فلا أتم الله له ومن تعلق ودعة فلا ودع الله له

(مسند الإمام أحمد)

.Uqbah ibn 'Aamir said: I heard the Messenger of Allāh (peace and blessings of Allāh be upon him) say: "Whoever wears a *tamāim* (stones, amulets) may Allāh not fulfill his need, and whoever wears a *waddaha* (white sea-shell), may Allāh not give him peace."

Similar narration is found in Musnad Ahmed 18804 and

Musnad Abu Yala 1759

We have already seen that those things which contains Qur'ānic verses, can not be called as *tamāim* [Discussed under "Qur'ānic verses cannot be called as *tamāim*"]
More ever, it is agreed that wearing any type of sea shell is not allowed.

Imām Ibn al- Athir al- Jazari [d.606 AH/1210CE] writes:

والحديث الآخر »من علّق تَميمةً فلا أتمّ الله له« كأنهم كانوا يعتقدون أنها تمام الدّواء والشفاء، وإنما جعلها شركاً لأنهم أرادوا بها دفْع المقادير الكتوبة عليهم، فطلبوا دفْع الأذَى من غير الله الذى هو دافِعه

النهاية: ابن الأثير الجزرى: ج ' اص : 193دار الكتب العلمية: ،بيروت: ۱۴۱۸ھ

In the hadīth it is said *tamāim* in *shirk* because they [In the Pre Islamic time] used to consider *tamāim* to be complete cure and healing and that it has the power to change the destiny written by Allāh.They wanted to seek help from other than Allāh to remove harm.

[Al-Nihāya, 1/193, Dar al-Kutub al-`Ilmiyah, Beirut, 1418AH]
The belief of every Muslim is that all benefit and harm is from Allāh alone and Qur'ān is the speech of Allāh. Hence there is no harm in using *tawīdh* [amulets containing Qur'ānic verses]

Question 7
What is the meaning of the *hadīth* narrated by Abdullah bin Akīm?

Answer

This hadīth is narrated by Imām al-Tirmidhī. He writes:

حدثنا محمد بن مدويه حدثنا عبيد الله بن موسى عن محمد بن عبد الرحمن بن أبي ليلى عن عيسى أخيه قال دخلت على عبد الله بن عكيم أبي معبد الجهنى أعوده وبه حمرة فقلنا ألا تعلق شيئا قال الموت أقرب من ذلك قال النبى صلى الله عليه وسلم من تعلق شيئا وكل إليه

(سنن الترمذى: كتاب الطب: باب ما جاء فى كراهية التعليق)

Isa ibn Abdul Rahman ibn Abu Layla narrated, I paid a sick-visit to Abdullah bin Akīm ibn Abu Ma'bad Juhanni. He had redness on his body. I asked him, "Why do you not suspend something (like a talisman)?" He said, "Death is nearer than that. And the Prophet (Allāh bless him and give him peace) had said that if anyone wears something on his neck then he would be entrusted to that.'

[Sunan Tirmidhi: Book on Medicine: English: 2079]

Note: This hadīth is *da'if* (weak), because Abdullah bin Akīm did not meet the Prophet [Allāh bless him and give him peace]

Explaining these types of narration Imām al- Bayhaqi writes:

والكراهية فيمن تعلقها وهو يرى تمام العافية وزوال العلة منها على ما كان أهل الجاهلية يصنعون فاما من تعلقها متبركا بذكر الله تعالى فيها وهو يعلم أن لا كاشف إلا الله ولا دافع عنه سواه فلا بأس بها إن شاء الله

(سنن الكبرى، البيهقى، ج9ص ' 350مكتبة دار الباز، مكة المكرمة، ۱۴۱۴ھ)
It is prohibited to hang these things because during the time of *Jahiliyyah* [ignorance] people used to consider these things as the cause of removing hardship and a source of security. And if amulets are hanged for the purpose of getting *barakā* [blessings] by the *dhikr* [rememberance] of Allāh with the

belief that except Allāh no one else can remove the difficulty, then there is no harm in it.

[Sunan al-Kubra, 9/350, Maktabah dar al-Baz, Makkah al-Mukarrama, 1414 AH]

Imām al-Taybī [d.743AH/1342CE] writes:

وانما أطلق الشرك عليهما، اما لأن المتعارف منها فى عهده ما كان معهوداً فى الجاهلية، وكان مشتملا على ما يتضمن الشرك، أو لأن اتخاذها يدل على اعتقاد تأثيرها وهو يفضى الى الشرك.أقول: ويحتمل أن يراد بالشرك اعتقاد أن ذلك سبب قوى وله تأثير، وكان ينافى التوكل-

(الطيبى: شرح المشكاة: ج ، 8ص :544مكتبة مصطفى نزار الباز: مكة المكرمة)

It is said [in a hadīth] that to hang *tamāim* is *shirk* (polytheism).In pre-Islamic days people used to hang these things with the belief which involved *shirk* (polytheism). I say with *shirk* what it means here is that the people thought these *tamāim* to have independent and self power [to bring changes] and this is against *tawakkal* [complete reliance on Allāh].

Sharh al-Mishkat, 8/544, Maktabah Nazar al-Mustafa al-Bāz, Makka al- Mukarrama

Question 8

What is the meaning of the *hadīth* as per which "whoever hangs something on him, he is entrusted to it."?

Answer

It is a *da'if* (weak) hadīth.The hadīth is narrated by Imām al-Tirmidhī. It ssays

عن عبدالله بن عكيم مرفوعا: من تعلق شيئا وكل إليه (رواه أحمد والترمذى)

.Abdullah bin 'Ukaym narrates in a *marfu'* report, "Whoever hangs something on him, he is entrusted to it.

[Ahmad and Al-Tirmidhi, all with weak chain]

Explaining this hadīth Imām al-Qurtubī al-Māliki writes

إذ الاستشفاء بالقرآن معلقا وغير معلق لا يكون شركا، وقوله عليه السلام: "من علّق شيئا وكل إليه" فمن علّق القرآن ينبغى أن يتولاه الله ولا يكله إلى غيره.

(تفسير الجامع لاحكام القرآن: القرطبى: سورة بنى إسرائيل آية 82

As for seeking cure *(istishfa')* with the Qur'ān whether worn on oneself or not then it is no *shirk* at all: the Prophet said: "Whoever hangs something (upon oneself), he is left to it for protection." Therefore who hangs Qur'ān is certainly taken under Allāh's protection, and He will not leave him to other than Him.

[Tafsīr al-Qurtubī, Under Chapter 17, Verse 82]

From this it is clear that those who use amulets containing *shirk, kufr* or magical words they put their trust on magicians etc, where as those who use amulets with words from Qur'ān and *hadīth,* then put they have trust in Allāh and they are under the protection of Allāh, because Qūr'ān is the speech of Allāh.

Ruling on tamāim

Imām al-Khattabi al-Shafi'i [d.288AH/901AH] writes:

هذا التعوذ بالقرآن والتبرك والاستشفاء به لأنه كلام الله سبحانه والاستعاذة به ترجع إلى الاستعاذة بالله سبحانه. ويقال بل التميمة قلادة تعلق فيها وقد قيل إن المكروه من العوذ هو ما كان بغير لسان العرب فلا يفهم معناه ولعله

قد يكون فيه سحر أو نحوه من المحظور

(معالم السنن: أبو سليمان أحمد بن محمد الخطابي: ج ، 5ص : 354دار المعرفة: بيروت)

As per [some] hadīth it is prohibited to use *tamīma* [seashells and stones] and *tawi'dh* [amulets]. However those *taw'idh* which are hanged [in the neck] to get *tabbaruk* [blessings] from Qur'ān do not fall in this prohibited category because Qur'ān is the speech of Allāh, The glorified and exalted, and to seek refuge through Qur'ān is just like seeking refuge to Allāh. And it is also said those taw'idh are disliked which are in non-Arabic language or those containing words whose meaning is unknown because it might contain words of [black] magic or some other prohibited things.

[Ma`ālim al-Sunan, 5/354, Dar al-Marifah, Beirut]

Imām Áli al-Qarī [d.1014 AH] writes:

المراد من التميمة ما كان من تمائم الجاهليه و رقاها فإن القسم الذى يختص بأ سماء الله تعالى وكلمته غير داخل فى جملته بل هو مستحب مر جو البر كة عرف ذلك من أصل السنة

(مرقاة المفاتيح على القارى، ج8ص ،256دار الكتب العلمية بيروت ١٤٢٢هـ، ٢٠٠١م)

The *hadīth* which talks about the prohibition of *tamīma* [seashells and stone] are the *tamāim* of the pre-Islamic days. But those *[tawi'dh]* which contains the names of Allāh or His words they are not included in this prohibition. Infact it is recommended to use them and it is hoped that it brings blessings. The basis of this is in the *sunna*.

[Mirqāt al-Mafātih, Áli al-Qarī, 8/255, Dar al-Kutub al-`Ilmiyah, Beirut, 1422 AH/2001CE]

Imām Sayyid Ibn Áābidīn Shāmī [d.1252/1836] writes further:

والحديث الآخر من علق تميمة فلا أتم الله له لأنهم يعتقدون أنها تمام الدواء والشفاء بل جعلوها شركاء لأنهم أرادوا بها دفع المقادير المكتوبة عليهم وطلبوا دفع الأذى من غير الله تعالى الذى هو دافعه

الجواز عمل الناس اليوم وبه وردت الآثار ولا بأس بأن يشد الجنب والحائض التعاويذ على العضد إذا كانت ملفوفة

(رد المحتار، ابن عابدين، ج9ص ،523دار الكتب العلمية، بيروت ١٤١٥هـ، ١٩٩٤)

In some hadīth it is said that the one who hangs a *tamīma* [seashells and stone] may Allāh not fulfill his aim or purpose. It was said because these people considered the *tamīma* to have complete and independent cure in itself. Infact they made it as a partner to Allāh because their belief was that the *tamīma* [seashells and stone] can change the destiny decreed by Allāh and they took other than Allāh for getting rid of their problem. It [amulets] can be tied on the arms of mensturating women or other people who are not clean if it is wrapped as has been the practice of the people.

[Radd al-Muhtār, Ibn Áābidīn, 9/523, Dar al-Kutub al-`Ilmiyah, Beirut, 1415/1994]

Imām Áli al-Qarī [d.1014 AH] writes:

وعقد التمائم جمع تميمة والمراد بها التعاويذ التى تحتوى على رقى الجاهلية من أسماء الشياطين وألفاظ لا يعرف معناهما وقيل التمائم خرزات كانت العرب فى الجاهلية تعلقها على أولادهم يتقون بها العين فى زعمهم فأبطله الإسلام لأنه لا ينفع ولا يدفع إلا الله

(مرقاة المفاتيح على القارى، ج8ص ''255دار الكتب العلمية بيروت ١٤٢٢هـ، ٢٠٠١م)

And [the hadīth which talks about the prohibition of] *tamāim*, plural *tamīmā*, by that it is meant those *ta'wīdh* [amulets] which used to be hung around the neck of children during the

time of *Jahiliyyah* [ignorance] and which had satanic names and those wordings whose meaning could not be understood. It is also said that by *tamāim* it is meant string made up of sea shells and mollusc shells which the Arabs used to hang around their children's neck to prevent them from evil eye.This is wrong and Islam decalred it unlawful.

[Mirqāt al-Mafātih, Áli al-Qarī, 8/255, Dar al-Kutub al-`Ilmiyah, Beirut, 1422 AH/2001CE]

Imām Áli al-Qarī writes:

وأما ما كان من الآيات القرآنية والأسماء والصفات الربانية والدعوات المأثورة النبوية فلا بأس بل يستحب سواء كان تعويذا أو رقية أو نشرة وأما على لغة العبرانية ونحوها فيمتنع لاحتمال الشرك

(مرقاة المفاتيح على القارى، ج8ص "255دار الكتب العلمية بيروت ١٤٢٢ھ،٢٠٠١م)

There is no prohibition about those *ta'widhāt* [amulets] and *ruqya* and *nashrā* which contain verses from the Qur'ān, the names and attributes of Allāh and those *du ā* [prayers of supplication] which are established.However if these are in a language other than Arabic then it is not allowed as it might conatin those words which might constitute *shirk* [polytheism]. [Mirqāt al-Mafātih, Áli al-Qarī, 8/255, Dar al-Kutub al-`Ilmiyah, Beirut, 1422 AH/2001CE]

ABJAD NUMERICAL METHOD

The ancient Greeks and Romans did not have a fully developed system of writing numerals, and used the letters of their alphabet for numerals. The Hebrew language adopted this usage of representing alphabets with numerical values. For example:

Greek : alpha = 1
Hebrew: Aleph = 1
Arabic : aleph = 1

The word *abjad* is derived from the first four letters in this system. The *abjad* order is not a simple historical continuation of the earlier north Semitic alphabetic order. Instead of the Aramic letter samek , the Arabic *abjad* system uses (سsīn) and (شshīn). The Muslims not only learnt this science but also developed it by adding Arabic alphabets and its numerical value to this system. Hence the six Arabic alphabets at the end, [ث خ ذ ض ظ غ]which is not found in the Hebrew language were added by the Muslims along with its numerical value.

The Arabic *abjad* system is like this

ن	م	ل	ك	ى	ط	ح	ز	و	ه	د	ج	ب	ا
50	40	30	20	10	9	8	7	6	5	4	3	2	1

ت	ش	ر	ق	ص	ف	ع	س
400	300	200	100	90	80	70	60

غ	ظ	ض	ذ	خ	ث
1000	900	800	700	600	500

The use of *a b j a d* system in the presence of the Prophet[Allāh bless him and give him peace]

Imām Ibn Kathīr [d.774 A.H/1373 C.E] while explaining the first verse of Surah Al-Baqrah writes:
Jabir bin 'abd-Allāh bin Rabbah said: Abu Yasir bin Akhtab was among a group of Jews and passed by the Messenger of Allāh and he was reciting, *Alif Lām Mīm,* the first part of the *Surah Al-Baqrah.*

Then he went to his brother Hayy bin Akhtab and said, "By Allāh, I heard Muhammed[sal Allāhu alayhi wa sallam] recite what was revealed to him."

He asked, "You heard this? He said, "Yes." So they walked with a group to the Messenger of Allāh and they said, "Did Jibrīl bring you this from Allāh? He said, "Yes". They said, "Allāh has brought other Prophets before you.We only know a prophet by the extent of his reign. And what was the extent of his nation. One among the Jews stood up and addressed the people saying:

Alif is one, *Lām* is thirty 30 and *Mīm* is forty 40 and this is 71 years.

Do you wish to enter the religion of a Prophet when only the extent of his reign and the age of his nation are only 71 years?
Then he came to the Messenger of Allāh [Allāh bless him and give him peace] and said, "O Muhammad,[sal Allāhu alayhi wa sallam] is there anything else besides this? He said, Yes!

He said, "What is it?
He recited *Alif Lām Mīm Sād.*
He said, "This is more!
He said, "*Alif* is one 1, *Lām* is 30 thirty, *Mīm* is 40 forty and *Sād* is ninety 90 and this is 161 years.
He said, "O Muhammed,[sal Allāhu alayhi wa sallam] is there more? He said,
"Yes! He said,
"What is it?

He said *Alif Lām Rā.* He said, "This is more!
He said, "*Alif* is 1 one, *Lām* is 30 thirty and *Rā* is 200 two hundred which is 231 years.
He said, "O Muhammed,[sal Allāhu alayhi wa sallam] is there more?

He said, "Yes! He said, "What is it?
He said *Alif Lām Mīm Rā.* He said, "This is more!
He said, "*Alif* is 1 one , *Lām* is thirty, *Mīm* is 40 forty and 200 *Rā* is two hundred and this is 271 years.

They said, "We are confused about your matter, O Muhammed, [sal Allāhu alayhi wa sallam] until we have absolutely no idea what you've been given."
Then they stood to leave and Abu Yāsir said to his brother and the rabbis with him,
"Perhaps it is not known to you because it is all for Muhammed, [sal Allāhu alayhi wa sallam] 71, 61, 100, 231, 271 is 734. and more that was not calculated" .They said, "This is confusing to us.

(تفسیر ابن کثیر:ج1ص :207مکتبۃ قرطبۃ:القاھرۃ 1421ھ 2000م)

Tafsīr Ibn Kathīr,1/207, Maktabah Qurtuba, Cairo. 1421/ 2000]

The *hadīth* is also narrated by Imām al- Bukhāri in his Tarīkh and Imām Al-Suyūti in his Dur al-Manthur where he has called it *da'if* (weak).

Imām Ibn Kathīr has also called it *da'if* because the narrator Kulaybi is *dai'f* and he is alone in narrating this hadīth.
In spite of it being weak , what has to be observed that neither Imām al-Bukhāri nor Imām Ibn Kathīr denied the validity of this science of *abjad*. They did not call it *da'if* (weak) on the basis of this methodology of abjad. This proves that the system of using numerical value equivalent to the different alphabets was practiced before the advent of the Prophet(Allāh bless him and give him peace).

The Islāmic scholars have been using this science of *abjad* as we will examine from the below mentioned examples.

The use of *abjad* system by Shaykh Ibn al-Qayyīm al-Jawziyyah

Shaykh Ibn al-Qayyīm al- Jawziyyah [d.751 A.H/1350C.E] writes:

أحدها: أنه قد سمى بمحمد قبل الإنجيل، كذلك اسمه فى التوراة وهذا يقر به كل عالم من مؤمنى أهل الكتاب

ونحن نذكر النص الذى عندهم فى التوارة وما هو الصحيح فى تفسيره. قال فى التوراة فى إسماعيل قولاً هذه حكايته: وعن إسماعيل سمعتك ها أنا باركته وأيمنته مماد باد. وذكر هذا بعد أن ذكر إسماعيل، وأنه سيلد اثنى عشر عظيماً، منهم عظيم

يكون اسمه مماد باد وهذا عند العلماء المؤمنين من أهل الكتاب صريح فى اسم النبى صلى الله عليه وسلم محمد۔

Even before *Injīl* (Gospel) he has been called Mohammed [sal Allāhu alayhi wa sallam].Similarly; in Torah also we find that the name of the prophet is mentioned as Mohammed [sal Allāhu alayhi wa sallam].All the scholars who are true believers *(momineen)* among the people of the book *(ahlul kitāb)* also accept this fact. We now mention what is mentioned in the Torah. About Ismā'īl it is mentioned in Torah like this:
"I heard you [accepted your prayers] and gave you *mamād bād* as a blessing".

After the discussion of Ismā'īl it has been mentioned that twelve great personality will be born and the name of one of this great personality will be *mamād bād* and the momin (true believer) scholars among the people of the book *(ahlul kitāb)* have made it explicitly clear that the name of the prophet is Mohammed [sal Allāhu alayhi wa sallam]

Shaykh Ibn al- Qayyīm al- Jawziyyā continues:

ورأيت فى بعض شروح التوراة ما حكايته بعد هذا المتن . قال الشارح: هذان الحرفان فى موضعين يتضمنان اسم السيد الرسول محمد صلى الله عليه وسلم، لأنك إذا اعتبرت حروف اسم محمد وجدتها فى الحرفين المذكورين لأن ميمى محمد وهى الحاء ودالة بإزاء بقية الحرفين وهى الباء، والألفان والدال الثانية

In some of the explanation *(sharh)* of Torah under this text [being discussed] I have seen that that commentator has said that: These two words *(mamād bād)* contains the name of the Sayyid al-Rasūl Mohammed sal Allāhu alayhi wa sallam in

two ways because if you consider the letters in the name Mohammed [sal Allāhu alayhi wa sallam] you will find these letters are also present in the two words *[mamād bād]* because the name Moahmmed Arabic: محمد sal Allāhu alayhi wa sallam] contains two *mīm* Arabic: م and one *dāl* Arabic: د which corresponds with the two *mīm* Arabic: م and one dāl Arabic: د present in *mamād bād* Arabic: مماد باد

Shaykh Ibn al- Qayyīm al- Jawziyyā continues

قلت : يريد بالحرفين الكلمتين ، قال: لأن للحاء من الحساب ثمانية من العدد، والباء لها اثنان، وكل ألف لها واحد، والدال بأربعة، فيصير المجموع ثمانية، وهى قسط الحاء من العدد الجملى ، فيكون الحرفان معنى الكلمتين وهما مما باد وقد تضمنا بالتصريح ثلاثة أرباع اسم محمد صلى الله عليه وسلم وربعه الآخر قد دل عليه بقية الحرفين بالكتابة بالطريق التى أشرت إليها

I say that the two letters represent the words. The commentator said the numerical value of *Hā* (Arabic: ح is eight and *Bā* (Arabic: ب is two and both the Alif (Arabic: ا is equal one each and *Dāl* (Arabic: د is four. Hence the total of all this is eight [Bā (2) +Alif (1) +Alif (1) +Dāl (4) =8] which is equal to the numerical value of Hā [8]. Hence *mamād bād* is based on the three-fourth of the name Mohammed [sal Allāhu alayhi wa sallam] and the remaining one-fourth is represented by the other letters, when it is written in a way as I have described.
He further writes:

قال الشارح: فإن قيل: فما مستندكم فى هذا التأويل؟
قلنا: مستندنا فيه مستند علماء اليهود فى تأويل أمثاله من الحروف المشكلة التى جاءت فى التوراة
ابن قيم الجوزية: جلاء الأفهام فى الصلاة والسلام على خير الأنام: (ص :144-145 مكتبة دار البيان- دمشق 1413هـ 1992م)

The commentator said: If it is asked what is your evidence for this type of interpretation?
The Answer: We say; our understanding is based on the same interpretation which the Jewish Scholars have employed while explaining the difficult words found in Torah.
[Jala-al afhām fi fadhl salāti ala khayral anām, p.144-145, Maktabā Dar al-Bayān, Damascus.1413 A.H/1992 C.E]

With this discussion from Shaykh Ibn al-Qayyīm al-Jawziyyah it is clear that the science of *abjad* system was practiced by the people in the Arab region even before the Islamic system was established. Since this is a science and does not contain any shirk or kufr there is no harm in using it. It has already been mentioned in the hadīth from Sahih Muslim that Prophet (Allāh bless him and give him peace) said: "There is no harm in the ruqya (incantation) which does not smack of polytheism".

The use of abjad system by Imām Ibn al-Jazari

Imām Ibn al-Jazari al Shafi'i[833A.H/1429C.E] writes in his classical poetic text on the rules of qirat:

مَنْ يُحْسِنِ التَّجْوِيدَ يَظْفَرْ بِالرَّشَدْ أَبْيَاتُهَا قَافٌ وَزَايٌ فِي الْعَدَدْ
(ابن الجزرى: منظومة المقدمة: ص : 11 دار نور المكتبات: السعودية: 1428هـ 2006م)

.Its verses are قَاف Arabic Qāf, numerical value is hundred] and زَاي Arabic Zay, numerical value is seven] in number, whosoever is good in his application of science of *tajwīd* has truly gained true guidance."

[Manzumah al muqaddimah, p11, Dar Nur Al Maktabāt, Al S'audia.1428/2006]

And the text contains one hundred and seven lines as stated by the author.

Note: The Saudi edition is based on the Turkish manuscript and the same verse is also found in the manuscript kept at Damascus. However other manuscript of this work does not contain this verse.

The use of abjad system by Allāmā Sulayman al-Jamzurī

Allāmā Sulaymān al-Jamzurī al-Afandi al-sahfi'i [d.1208A.H /1794C.E] writes in his poem on tajwīd:

أَبْيَاتُهُ نَدٌّ بَدَا لِذِي النُّهَى تَارِيخُهَا بُشْرَى لِمَنْ يُتْقِنُهَا

علامه سليمان بن محمد الجمزوری : تحفة الأطفال :ص :13مکتبة أضواء السلف :الرياض: 1418ھ 1997م)

.Its verses are ندبدا[aloes wood appearing; the numerical value is 67] for the person of intelligence and its date is بشری لمن يتقنها[glad tidings for the one who masters them; the numerical is 1198]"

[Tuhfat al-atfāl, p.13, Maktabah Adhwa al-Salaf, Riyadh.1418/1997]

The text of the poem contains sixty seven lines and it was composed in the year 1198 A.H

Other examples of use of abjad system

The Muslim Scholars have used this science not only to convey

some information about their work but also the year in which the book was composed. In fact many scholars used to name their books based on the year in which it was composed. The numerical value of the book name corresponds with the year in which it was composed.

The great Indian Scholar Imām Ahmed Ridā Khān [d.1340A.H /1921 C.E] used to name his book in a way that numerical value of the name used to be equal to the year in which it was composed. This is very difficult task because the book name should not only convey the topic which it has covered but the numerical value should also add up to the year in which it was composed. For example.

الدقة والتبيان لعلم الرقة والسيلان

(1)Ad-Diqqati wa't Tibyān li Ílmi'r Riqqati wa's Saylān
[A brief statement about the tenderness and flow of water]
The book deals with different types of water and its purity and validity for the purpose of ablution. The numerical value of the book name is 1334 which corresponds with the year in which it was composed, viz,1334A.H

أجلى الإعلام أن الفتوى مطلقا على قول الإمام

(2) Ajlā al-Iýlām anna'l Fatwā Muṭlaqan álā Qawl al-Imām
[A clear reminder that the fatwā is always issued in line with the rulings of Imām(Abu Hanifā)]
The numerical value of the name of the book is 1334 which corresponds with the year in which it was composed, viz,1334 A.H

[Fatāwā Ridwiyyah,Vol 1,Raza Academy, India]

This science is also used to convey the year of birth and the year of death.
The great Indian Scholar and the wali of Allāh Mawlānā Abul Khair Naqshabandi al Faruqi[d.1341A.H/1922C.E, may Allāh be pleased with him] was born in the year 1272 A.H. Expressing this information in the form of a couplet Mawlāna Akhtar Shah Khān says

شاہ بوالخیر کی بودہ فرّخ سالِ میلاد چراغِ نبوی
Shah[A]bul kahir ki būdah farrukh Sāl e milād Charāg e nabawī

"Shah Abul Khair , he was a blessed one His year of birth is *'Charāg e nabawī'*"

The numerical value of Charāg e nabwī [The light of Prophet] is 1272 which gives his year of birth.
And when Mawlānā Abul Khair Naqshabandi died , Mawlānā Rashīd Ahmed Mujaddidi said:

فکر ھی تاریخ رحلت کی تو کھدی ای رشید شبلِ دوراں امام اھلِ عرفاں قطبِ حق

If the date of departure is sought for, then tell them *O! Rashīd Shibliye dauran Imām ahle irfan Qutb e Haq*

The numerical value of *Shibliye dauran Imām ahle irfan Qutb e Haq* [Shibli of his time, the leader of the wise people, the pole of the truth] is 1341, which is his year of death.

[Shāh Abul Hasan Zaid Faruqi,Maqāmāt e Khair,p.588 and

591, Shāh Abul Khair Academy, Delhi.1409/1989]

The science of abjad is also used to convey the year in which a particular building is constructed and sometimes the couplets conveying the year of death is written near the graves as can be seen near the grave of the Indian Poet Mirza Ghālib in Delhi.
This science is used by Muslims *mashaykh*, Scholars, Scientists, Poets, Artists and even common man who has a little knowledge of poetry. It is used by Muslims across the globe in every culture and language, be it the Arabic , Persian or Urdu.
Use of 786

The numerical value of *Bismillah al-Rahman al-Rahīm* (Arabic: (بسم الله الرحمن الرحيم)is 786 according to the *abjad* system of calculation. It should be noted that 786 does not equal to the recitation or writing of Bismillah al-Rahman al-Rahim in Arabic, it is only the numerical value of the alphabets which are present in *Bismillah al-Rahman al-Rahim.* Now a day people write *Bismillah al-Rahman al-Rahīm* on marriage invitation cards, greeting cards and also on the advertisement published in the newspaper. These newspapers and cards are often published and handled by non-Muslims who do not show respect to the Arabic verses from the Qur'ān. There is always a fear of disrespect if *Bismillah al-Rahman al-Rahīm* is written in full .Many children and non Muslims are not able to handle amulets containing Qura'nic verses carefully .Hence in all these cases it is preferable and advisable to use the number 786 instead.

We have already seen the evidence that the *abjad* system was described in front of the prophet [Allāh bless him and give him peace] and he did not object. Shaykh Ibn al- Qayyīm al Jawziyyah also accepted that this is a valid science which does not smell of *kufr* or *shirk.*

Prophet[Allāh bless him and give him peace] forbade travelling with a Qur'ān in the land of the enemy.[Imām Mālik, Muwattā, Kitāb al Jihād, hadīth7]

Imām Mālik said under this hadīth: "That is out of fear that the enemy will get hold of it."

Hence the Sunna way in this regard is to find ways to curb the risks of heedlessness and disrespect to sacred things in print. The use of 786 is one such way.

Some people who do not understand the science of abjad system object to the use of 786 because the numerical value of "Hare Krishna" [Name of one among the many Hindu deities] is also 786. This objection does not hold any weight .The numeral 786 might apply to any number of names or phrases. The numerical value of any Qur'ānic verse can be taken and any abusive word can be chosen whose numerical value happens to be the same as the former. We know it is wrong and a sin to do that. When a Muslim uses the numeral 786 he uses it with the knowledge and belief that this number is the total of Bismillāh al-Rahmān al-Rahīm as per abjad system.

The Prophet[Allāh bless him and give him peace] said in a hadīth Innamal A'amal Bin Niyāt

[Deeds Count Only According to Intentions, Bukhāri, Chapter

1, Hadīth 1].Hence to accuse Muslims of something which they do not intend is a grave sin.

Interestingly those who oppose the use of abjad system their history does not go beyond 250 years. They have no idea of Islamic scholarship or history. They accuse even the great scholars of committing *shirk* and *bid'ah.* Those who seek evidence for them sufficient proof has been presented regarding the usage of *abjad* system.

AWFAQ

Awfaq: It is a matrix of squares of equal dimensions (e.g. 3x3, 4x4...), each square containing a letter, or a number (or symbol) representing that letter according to the *"abjad"* numbering system, organized in such a way that whichever direction you add the squares (horizontal, vertical, diagonal), it gives the same numerical result.

Imām Ibn Hajar al-Haytami al-Makki al-Shafi'i [d.974 A.H/ 1566 C.E] writes:

بأن علم الأوفاق يرجع إلى مناسبات الأعداد وجعلها على شكل مخصوص، وهذا كأن يكون بشكل من تسع بيوت مبلغ العدد من كل جهة خمسة عشر، وهو ينفع للحوائج وإخراج المسجون ووضع الجنين وكل ما هو من هذا المعنى وضابطه بطد زهحٍّ واح---

A little ahead he writes:

--إن استعمل لمباح بخلاف ما إذا استعين به على حرام، وعليه يحمل جعل القرافي الأوفاق من السحر

(الفتاوى الحديثية: ابن حجر الهيتمي: ص :2دار الفكر، بيروت)

There is no danger in the knowledge (and use) of *Awfaq* as long as they are used for licit purposes (e.g., facilitating delivery of a newborn, releasing the imprisoned, etc)... but if used for forbidden purposes, then their use is likewise forbidden, for means are categorized according to their intended purposes (maqasid).

[Al-Fatāwa al-Hadīthiyyah, p.2, Dar al-Fikr, Beirut]

There is no harm in writing the alphabets in any box or any line as these alphabets are the bulding blocks of the Verses. Similarly the numbers which ar based on abjad system does not constitute any *shirk* or *kufr* and there is no harm in it.

CONCLUSION

Allāh says in the Qur'ān

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ (سورة الأنبياء آية 7)

So ask the People of Knowledge If you do not know (Al-Anbiya,21:7)

This *ayah* points to the fact that Allāh Ta'ala Himself has prohibited a lay man from attempting to deduce rulings for himself from the Qur'ān and *hadīth.* As per this *ayah,* we must acquire knowledge of Islam from qualified scholars. Individual Muslims are not permitted to follow their own reasoning unless they have the required qualification.

Imam al- Bukhāri narrates:

حدثنا محمد بن يوسف حدثنا سفيان عن الزبير بن عدى قال أتينا أنس بن مالك فشكونا إليه ما نلقى من الحجاج فقال اصبروا فإنه لا يأتى عليكم زمان إلا الذى

بعده شر منه حتى تلقوا ربكم سمعته من نبيكم صلى الله عليه وسلم

(صحيح البخارى: كتاب الفتن: باب لا يأتى زمان إلا الذى بعده شر منه)

Narrated Az-Zubair bin 'Adi: We went to Anas bin Malik and complained about the wrong we were suffering at the hand of Al-Hajjaj. Anas bin Malik said, "Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from the Prophet."

[Sahih al-Bukhāri, Afflictions and the End of the World, Volume 9, Book 88, Number 188]

We see that the Prophet[Allāh bless him and give him peace] told that one of the signs before the end of this world will be that "the time following it will be worse than it", which means as we move closer to the *qiyāma* [dooms day] the situation will become bad.

In explaining this hadīth Sayyidina Ibn Masūd[may Allāh be pleased with him] said:

وما ذاك بكثرة الأمطار وقلتها ولكن بذهاب العلماء ثم يحدث قوم يفتون فى الأمور برأيهم فيثلمون الإسلام ويهدمونه

(فتح البارى شرح صحيح البخارى: الحافظ ابن حجر: ج 13ص : 21دار الفكر: بيروت)

.That is not due to abundance or depletion of rain, but it is due to the disappearance of the Ulamā [educated scholars] then the occurrence of a "people" [not ulamā!] who give fatwā according to their own opinions [meaning unqualified opinions] corrupting/bending [the meaning] of Islam and destroying it".
[Fath al-Bari, 13/21, Dar al-Fikr, Beirut]

The fact that Ibn Mas'ūd used the word " a people will come"

shows that they are not scholars but pretenders which is inferred from the fact that he referred to the first group as scholars whereas the second group he referred to them as merely "people". It also indicates that such people will be mistaken by the common folk to be scholars since they "give fatwā.."And because they are assumed to be scholars by the common folk, their opinions are respected although they are contrary to the practice of Islam. In this way the pretenders distort and help in destroying a true representation of Islam as Ibn Mas'ud mentioned. We see in the present time any one who can speak a little Arabic, considerrs himself to be a *Muftī* before becoming a *Mujtahid!*

Imam Al-Tabarāni narrates:

حدثنا محمد بن حاتم المروزى، ثنا حبان بن موسى، وسويد بن نصر، قالا: ثنا عبد الله بن المبارك، ثنا عبد الله بن عقبة، حدثنى بكر بن سوادة، عن أبى أمية اللخمى: أن النبى صلى الله عليه وسلم قال: " إن من أشراط الساعة ثلاثة: إحداهن أن يلتمس العلم عند الأصاغر "

(الطبرانى: المعجم الكبير:: ج22ص: 361 مكتبة ابن تيمية: القاهرة)

The Prophet[Allāh bless him and give him peace] said "Indeed, among the signs of the Hour are that knowledge will be sought with the petty ones".[non qualified or people of shallow knowledge] .

[Al-Tabarani, Al-Mu'jam al-Kabīr, 22/361, Maktabā Ibn Taymiyyah, Cairo]

If we carefully observe our surrounding we will realise that the enemies of Islam are highlighting un qualified people as the

scholars of Islam. Anyone who speaks against the traditional scholarship is branded as a 'think tank' by media. Everyone cannot be expert of everything. A person who has not studied Science and Mathematics cannot understand the law of Thermodynamics. He cannot realise the procedure through which the laws are derived. If a group of scientist conduct an experiment on Hydraulics and someone from film industry who has no idea of Fluid Mechanics is asked to comment on the flaws of the experiment , will he be able to do that? Will it be wise to ask the opinion of a Sport Star or a Comedian on these Scientific tests? This is what is taking place. Whenever there is an issue related with Islamic law , the media will propagate the views expressed by those people who don't have basic understanding of Islamic Jurisprudence. Sometimes people who openly disregard religion as a premise altogether and moreover openly show disregard towards Islam as a religion are asked to express their view about Islamic ruling. Many a time the views expressed by a particular cult is propagated as the main ruling of Islam, the motive is to strengthen these cults and spread confusion among the Muslims. The basic teachings of Islam about belief in one Lord, belief in Prophet MuhammEd (sal Allāhu alayhi wa sallam) as the last and final prophet, belief in life after death, etc is easily understood by all the Muslims but the matters related with Jurisprudence law, business law, property law etc requires expertise which is acquired by years of learning under certified scholars.

There is a consensus of Islamic scholars on the permissibility of using amulets containing verses from Qur'ān and Sunna. Sufficient evidence has been provided in the previous pages for

those who want to know the truth of the matter. It is high time that those sects which have gone astray from *ahlus sunnāh wal jamāh* should stop being a tool in the hands of enemies of Islam and cause disagreement on every issue.

May Allāh accept this book and make it a means of unıtying all the Muslims. Ameen.

May peace and blessings of Allāh be upon Sayyidunā Muhammed (sal Allāhu alayhi wa sallam) upon his family, his companions and those who follow them for the best until the Day of the Judgment. Ameen